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स्माने स्मीय कर्षेन

A TREATISE

ON

SYRIAC GRAMMAR

BY

MÂR(I) ELIA OF SÔBHÂ Elias bar Shīnaya, metropolitan of Nisibis

EDITED AND TRANSLATED

FROM THE MANUSCRIPTS IN THE BERLIN ROYAL LIBRARY

BY

RICHARD J. H. GOTTHEIL.



BERLIN WOLF PEISER VERLAG.

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TO MY DEAR PARENTS,

IN FILIAL AFFECTION

THE EDITOR

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PREFACE.

Some time ago Professor Sachau drew my attention to certain parts of the Kethâbhâ dheşemhê of Bar Ebhrâyâ. After a careful study of that work, and after having gained a better insight into the manner, in which the author had composed his many other writings, I found it necessary, to search for all possible sources, from which the celebrated Maphreyân might have drawn his knowledge. I felt certain, that, had any important grammatical treatises been brought to light before his time, he surely, to judge from his other works, would have made good use of them.

For a native Syrian Grammarian, there are three sources, from which he may gather his information: from the works of his own native grammarians; from those of his Arabic teachers; and, indirectly from the τέχνη of the Greeks.^{a)} It was especially the first of these sources, which interested me in regard to Bar 'Ebhrâyâ. To the end of being better informed on that point, I read and copied as many of the native Syrian Grammarians, as were to be found in the collections here. That of Professor Sachau—now the property of the Royal Library in Berlin—together with two Mss. from the Petermann collection, gave me all the material I needed. Very soon my attention was particularly drawn to two of the smaller grammatical compendia; very different from each other in the subject matter, but as similar in the brevity, and clearness,



a) ZDMG. xxvi, p. 822. In what way these three can be combined (?), one can best see in the tûrâş mam(l)lâ of Eliâ of Tirhân, ed. Baethgen, Leipzig 1880.

of their diction: the one—which I here publish—the tûrâs mam(l)lâ of Eliâ of Sôbhâa) (Nisibis), the other the nîšâ dhegrammatikûthâ (τέχνη γραμματική) of Jauseph Hûzâyâ.b) As Jauseph Huzâyâ flourished about the year 580—a hundred years before Jakôbh of Edessa, and nearly 300 before Honain bar Ishâk, I eagerly went to work, at what, I believed, would bring us one point further in understanding the relationship, in which the first Syrian Grammarians stood to their Greek teachers.c) My hopes were realized; but in a manner different to what I had expected. The nîšâ dhegrammatikûthâ turned out to be the τέχνη γραμματική—the celebrated compendium of Dionysius Thrax.d) As I afterwards learned, Prof. Merx, who had discovered the same translation in two Mss. in the British Museum,c) had promised an edition of the same. I yielded to his prior rights. In the notes, however, I have cited several passages; partly, because we there reach the

a) † after 1049. See Rosen and Forshall: Cat. cod. man. orient. qui in Museo Brittanico asservantur. 1838, p. 89. Steinschneider: Polemische und apologetische Literatur etc. 1877, p. 51. B. O. iii, 266.

b) B. O. iii, p. 257, note 2. Bar 'Ebhráyâ. Chron. eccl. ii, p. 78: idaa (12) (12) (13) (14) (14) (15)

c) ZDMG. xxxii, p. 502. Steinthal, p. 25.

d) I have used the excellent edition of Uhlig, Leipzig 1883. The Syriac translation has there already been used in the text-criticism. See Uhlig: "Zur Wiederherstellung des ältesten occidentalischen Compendiums der Grammatik" Festschrift zur Begrüss. d. xxxvi. Philologenversammlung in Karlsruhe, p. 61 ff.

e) Mss. add. 14658, 14620.

f) See "Appendix artis Dionysii Thracis ab. G. Uhlig recensitae" in Programm des Gymnasium zu Heidelberg, 1880—81, p. 1 note.

last authority and starting-point for rules which the later grammarians propound, and partly to give some idea of this interesting translation.

The reasons which induce me now to edit the other of the two works are: a) Eliâ wrote his grammar about the same time as his namesake, Eliâ of Tirhân; if the supposition in note 102 be right, still earlier. Whether this is so or not, Eliâ of Sobhâ stands, as regards form and subject matter, much nearer Ja'kôbh, than does Eliâ of Tirhân. b) His style is clear and concise; the rules are given in a dry—at times monotonous—manner, but, also, without ever attempting to force the Syriac into grammatical forms to which it is quite strange. In both of these, he is the direct opposite of Eliâ of Tirhân; who, however, for his part, as regards independence of judgement, stands far above Eliâ of Nisibis. c) As representative of the school of Sôbhâ, and as starting-point for a number of later grammarians, he claims our full interest. To this last point I have paid particular attention in the notes, even at the risk of their becoming unnaturally long.

What position does Eliâ occupy in the history of the native Syrian Grammarians? Looking backwards, we have to enquire, in what relation does he stand to his predecessors? Here the answer can be very short. Of all who wrote on grammatical subjects before his time—Jauseph Huzâyâ, Ahudhe'mê, Juhanân Estânyâ, Ja'kôbh Urhâyâ, Honain &c. we know next to nothing. Eliâ himself mentions two authorities: Ja'kôbh of Edessa (from the tûrâş mam(l)lâ p. 5, 8, from his letter on Syriac Orthography—although not mentioned by name—p. 12, 4) and Honain (Kethâbhâ dhenukzê Chap. V.). I have reason to think that these are not the only passages belonging here; pp. 6, 4 and 28, 14 have undoubted reference, the one to the grammar, the other to the Letter of Ja'kôbh.a)



a) Severus of Mar(i) Mattai and Jauseph bar Malkon cite these passage too; but, as I believe only at second hand, through Elia. See notes 6. 23. 30. 81.

I can not find that the Arabian Grammarians have had much influence upon Eliâ: at the most, only in the two chapters, on the pronunciation (מונא, סיביה, איביה) of the letters, and in that on the letters which interchange with one another.

If we now, however, ask, what was the fate of Eliâ's turâs mam(l)lâ among his contemporaries and successors, we have to note the following:

Juḥanân bar Zô'bî, a) monk in the monastery of Bê(i)th Kokê (called that of Sabbarîšô') in the neighbourhood of Arbê(i)l, pupil of Šem'ôn Šank'lâwib) composed a work containing grammatical and philosophical treatises, addressed to a certain Gîwargîs. In these he has made good use of our Eliâ. Had we not direct testimony to hand, the one fact would be convincing, that in all Mss. (sometimes without a heading of its own as in Ms. B.) the works of both are invariably found together, Eliâ always standing first. It would seem that Bar Zô'bî had taken the treatise of Eliâ up bodily, as the first of his own collection. Fol. 32 a, 80 a he mentions him by name; fol. 75 b, d) he refers his readers directly to Mâr(i) Eliâ. At other times, he has taken the single rules, as worked out by Eliâ; and, without mentioning any name, enlarged them, and multiplied the examples. See especially notes 41 and 95; in general comp. notes 47. 82. 86. 88 &c.

More interesting is the relation in which Eliâ stands to Severus bar Šakkû, bishop in the convent of Mâr(i) Mattai in the

a) B. O. iii, 307. Bar 'Ebhraya. Chron. Eccl. ii, p. 409, see p. 401.

b) Wright: Catalogue p. 1067.

c) Ms. Sachau 306, fol. 75 a. Juhanân bar Zô'bî lived about the year 1200.

d) See note 50.

neighbourhood of Niniveh. He studied under Bar Zöbî; and through him was probably made acquainted with the grammar of Eliâ. From him he has taken whole passages bodily into the grammatical parts of his "Dialogues". They follow Eliâ so closely, that I have been able, at times, to make textual use of the same. See notes 23. 32. 41. 90. The dialogues are written in a peculiar manner. The same subject is treated of twice, sometimes three times. It so happens that passages from Eliâ are found—as disjecta membra—in different corners of the book. Such passages I have generally given in full. See notes 18. 23. 32. 41. 49. 58. 64. 81. 90.

The same can be said of Jauseph bar Malkôn Bishop of Mâridîn. I have been unable to find any further information about his life. Assemani, B. O. iii, 308. Wright, Catalogue p. 1177 do not mention a single date. I have the impression that, in point of time, he comes before the two last mentioned. He, too, has taken passages from Eliâ word for word, changing them only in so far, as it was necessary to fit them into his duodecasyllabic Metre. See notes 23. 41. 63. 79. 90. In note 48 I have given a passage, part of which is found, word for word, in Bar Zô'bî's metrical grammar.

As regards Bar Ebhrâyâ, the result is not quite that which I had expected. The Kethâbhâ dhe semhê stands so high above all its predecessors, is so much more worked out, that it is difficult to find out its single parts. And yet there is no doubt, that Eliâ

べい エイ、ユンロ さっ マ ユレ べめのレンス べいあっ べっからん べいするない. See Martin: de la Metrique chez les Syriens, Leipzig 1879. ZDMG. xxxiv, 509 ff.

a) Severus fol. 44 b mentions a Bar Malkôn: متاء مام معامد معامد مناهد مناهد مام معامد مناهد من

has worked here before him. (Compare the chapter on the letters which interchange with one another.) From this point of view I have cited Bar 'Ebhrâyâ. It is possible that in one place he has Eliâ in mind (see note 44). In general compare notes 7 (= Bar Zô'bî) 13. 50. 58 &c. &c. Curious is here the part that Severus plays. In note 95 I have called attention to two chapters in the metrical grammar, which have very striking resemblance with a passage from Severus there cited. See also note 32.

Of later Grammarians Amira (Grammatica Syriaca, sive Chaldaica, Rome 1596) has made use of Eliâ (see notes 9 and 34) and Abraham Ecchelensis (see notes 53 and 54). The last of which I am sorry not to have been able to make use of. It does not exist in the Berlin Royal library.

My text is taken chiefly from Ms. Sachau 306. For the introduction, which I found only partly in one of the Mss. here, I have been able, through the kindness of Dr. Peiser, to make use of Ms. Brit. Mus. add. 25876. I have not thought it worth while to give a translation of that part of the Grammar which merely enumerates the forms. The numbering of the chapters is my own.^{a)}

It is my pleasant duty here, to thank my revered teacher Prof. Dr. Sachau for the interest he has shown in my studies, and

the helping hand, he has been ever ready to lend me, during my stay here in Berlin. Nor can I omit to thank Prof. Dr. Schrader and Dr. Steinschneider, for the readiness with which they have sought to further my studies. To the Royal Library in Berlin my thanks are due for the extreme liberality which its officers have shown in allowing the unlimited use of their manuscript treasures.

Berlin, March 7, 1886.

R. J. H. G.

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THE MANUSCRIPTS.

Ms. Sachau 306, on cotton paper, folio, consisting of 127 leaves. There are, in addition, 5 detached leaves, which I believe to have originally belonged to the volume. The kurrâs were formerly 14 in number. The numeration of the kurrâs is with red and black ink, at the beginning and end of each kurrâsah. The divisions, even the smallest, are written in red ink. Many leaves are much stained through wet—especially the lower part. This manuscript is written in a good modern Nestorian hand—mostly carefully punctuated—by a Deacon Suhrua (fol. 111 a) son of the deacon Juḥanân from (the convent?) of Be(i)th Gūdhub, under the jurisdiction of Gâzarthâ Zabhdaita (Be(i)th Zabhdê)c) in the neighbourhood of Mosoul (fol. 124 a); and was finished towards the end of Elul on a Thursday morning, in the year A. Gr. = 1735 A. D.

The volume contains:

a) Perhaps = $\Sigma \epsilon \upsilon \tilde{\eta} \rho \circ \varsigma$. Wright, Cat. 80 col. 2^b.

b) Wright, l. c. 707 col. 2.

c) بازبدى B. O. iii², p. dccxxxiii. Rosen and Forshall p. 60 c. 1. Hoffmann: Persische Märtyrer p. 23.

- I. fol. 1 b—9 a Grammar of Eliâ of Sobhâ.
- بمبنى خغ بند بعده. المبنى دار بند به المحدد. الاد fol. 118 b—120 a. Philosophical explanations; beginning حل جلته حل جلته ما جلته بالم حل جلته به المحادد المحدد ا

على المحصليمه. مجمعة حجمعشم أعصبه لأفي

a) In red ink above the line.

b) Comp. Ms. Sachau 72.

- V. fol. 120 a. On the four chief interpunctuation marks. Fol.

 119 Mâr(i) Abbâ kâthôlîkâ is mentioned. Subscription حلحه محلمه ماه محلمه ماه محلمه ماه محلمه ماه محلمه محلمه محلمه محلمه محلمه محلمه محلمه محلمه المحلمه المحلمه المحلمة الم
- VII. fol. 124 a. The greek numerals حثنى بأمد عمل. Subscript:: حنعت با ماصمه حثاب با مارم ملد مارم ملا بالماميم بالماميم بالماميم بالماميم بالماميم منابات الماميم منابات الماميم منابات الماميم منابات الماميم منابات الماميم منابات الماميم المامي
- VIII. fol. 124a. A few lines from Epiphanius on Weights and

- I. fol. 1 b—9 a Grammar of Eliâ of Sobhâ.
- II. fol. 9 a—11 a Grammar of Juhanân bar Zốbî: following directly upon the preceeding, without any special heading; beginning مخمم منابع المحلقة معصم مع المعرفة من المعرفة حنه فخنه. حغني بلحبنه بد حنة ألم وجحلكم معمقد مضعة. Subscription صلين عنه مضع مناعمد غذم محمدة بس غلحيم لخلحيم مم مم مم معملم منعف منف منام حديث المالم مانمه منافع منافع ما صهر دوخنيه دخنره بدخص لبنه هد (؟) خعنه مدخره مناخزه . منعجه کبنه منهمه ، تبحه «حبتمنا سعدم سر حنف مع حلام نفاء حفف مءه حف مع III. fol. 111 b—118 b. Metrical grammar of Juhanân bar Zố bî. هود دنیه هغنی خهدیم بختی مختی ایک Beginning: کفت حنیه موجد عجد حدة لله وخدلك به ديد نوهتفه ملن المحمليمه. مجمعة محمدينهم أعديد لأن بمننز خز افحدد بخزے سد بعص
- IV. fol. 118 b—120 a. Philosophical explanations; beginning حَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

a) In red ink above the line.

b) Comp. Ms. Sachau 72.

- VIII. fol. 124a. A few lines from Epiphanius on Weights and

measures*) commencing: אבבא אלים אלים במא (sic!) שמשמר שמשמר שמששה לים.

الله الله معتم حدم عل سلفه الله IX. fol. 124 b. محتم عل سلفه

X. fol. 124b. حنائع حتا —on childbirth.

XI. fol. 124b. حمر نع محت.

- XII. fol. 125 a—126 b. On the different uses which can be made of each letter by Kâmis m nâḥâ bar Kard ḥâ of Arbê(i)l. b)

 Beginning: مَعْمَ عَلَمْ اللّٰهُ الللّٰهُ اللّٰهُ
- XIII. On the first of the unbound leaves a computation of the mohammedan months and years منتاء حنت، متناء حنت، on which follow the names of the mohammedan months, and a second computation.
- XIV. An extract from the Usûl eddin of 'Abhdîšô' bar Berîkhâ: ''

 in a cara , the second a cara , cara ,

a) Compare the edition of Lagarde: Vet. Test. ab Orig. recen. &c. 1880. In Ms. Sachau 70, fol. 87^b is a piece on the greek accents.

b) Mss. Sachau 60. 61. B. O. iii, p. 256.

c) The well known author of the Catalogue in B.O.iii. اصول الدين $= k^e t^h \hat{a} b^h \hat{a}$ dhemargânîtha ibid. p. 360.

d) See quite a similar representation in Kazwîn ed. Wüstenfeld, ii, p. 406.

Ms. Sachau 5. Paper, quart, written in a large modern nestorian hand. There were originally $12^{1/2}$ kurrâs of 10 pages each, with alternately 18 or 19 lines to the page. The divisions are marked in exceedingly large red letters. The number of each kurrâsah is given in red and black letters at the beginning and end. The binding is made up of leaves which, I believe, have been taken from Ms. Sachau 167. The Ms. is divided into two parts by a double pagination. Following leaves are wanting from the first part: fols. 1—4 a, 10,39,46; from the second: fols. 21—27 (excl.)—fol. 1 is in tatters; p. 57 has been left out by mistake. The Ms. has been written by one Šem'ôn telkep^hnâyâ bar Paṭrôs; and contains

A. I. fol. 4a—9a. Imperfect at the beginning, معانمه, conjugation of the verb ها. Subscription: معانمه عليه المعانمة معاملة معا

a) Extract from Lagarde: Praetermissorum libri duo p. 93, 91-98.

on the margin, in a stiff and inelegant hand: (sic) while margin, in a stiff and inelegant hand: (sic) while margin hand: (sic) while while margin hand: (sic) while margin hand: (sic) while margin

- B. III. fol. 1—14b. Homoeonym Lexicon.^{a)} fol. 1a some Arabic writing which I do not make out. fol. 1b العنى المحمد معمدت معمدت معمدت معمدت معمدت المعادة [ما المعنى معنى معمدت معبدات المعادة المعا
 - IV. fol. 14b—30a. Explanation of the difficult words in the foregoing: מם ארא משבע במשב במא במא במא במא מיינים מיינים מיינים במא ביינים מיינים מייני
 - V. fol. 30a—38a. Attached to the preceeding, and without any separate heading, a second list of words with explanations. Beginning: אָבָּה בּשִׁהְאָבּה בּשִׁהְאָבּה בּשִׁהְאָבּה בּשִׁהְאָבּה בּשִּׁהְאָבּה בּשִּׁהְאָבּה בּשִּׁהְאָבּה בּשִּׁהְאָבּה בּשִּהְאָבּה בּשִּׁהְאָבּה בּשִּׁהְאָבְּה בּשִּׁהְאָבּה בּשִּׁהְאָבְּה בּשִּׁהְאָבְּה בּשִּׁהְאָבְּה בּשִּׁהְאָבְּה בּשִּׁהְאָבְּה בּשִּׁהְאָבְּה בּשִּׁהְאָבְּה בּשִּבְּה בּשִּׁהְאָבְּה בּשִּׁה בּשִׁה בּשִּׁה בּשִׁה בּשִּׁה בּשִׁה בּשִּׁה בּישְּׁה בּישְׁה בּישְׁה בּישְׁה בּישְּיִּיה בּישְׁה בּישְּיִּיה בּישְׁה בּישְׁה בּישְׁה בּישְּיים בּישְׁה בּישְּיים בּישְּיים בּישְׁה בּישְּיים בּישְּיים בּישְׁבִּיים בּישְׁבִּיים בּישְׁבִּיים בּישְּיים בּישְּיים בּישְּיישְּייב בּישְּיישְׁבִּיים בּישְּייב בּישְּיים בּישְּייב בּישְּיים
 - VI. fol. 38a—45b. A third list, without heading. Beginning: مناهم مناهم. fol. 44b—45 middle seems to be an addition in a later hand. Subscription: مناب المناهم مناهم م

يبقى الخط منى في الكتابي اليد منى في الترابي

a) This, and the following, have been edited by Hoffmann in the Opuscula Nestoriana.

لست اعرف في ثارابي (ثوابي الست اعرف في ثارابي (Read (?) لتابي لبا يتشهر اماع راباني (مع رباني) د. د. د. د. Upon which some syriac verses follow; underneath the cross عصديم عصديم لمنه

- VIII. fol. 52a—58b. Chronological notices taken from Eusebius of Caesarea. Superscription: Kluss as saddinated and a complete and a complete

a) Comp. Wright: Catalogue of syriac Mss. &c. p. 819.

b) Comp. Ms. Sachau 130. Wright, p. 1039 ff.

c) For similar compilations see Wright, l. c. p. 1040 ff.

d) See Fried. Baethgen: Fragmente syrischer und arabischer Historiker Leipz. 1884.

Ms. Sachau 216. Large folio, written in a good modern nestorian hand on european paper, bearing the water mark: F. F. Palazzoli, contains 24 kurrâs, and six leaves of kurâsah 25. It has evidently been written in haste, as the text shows many gaps. In a number of places the Ms. is somewhat unreadable, having fallen into the Tigris on its way to Berlin. The writer names himself: Phransî bar Gîwargîs bar Jauseph bar Gîwargîs of Be(i)th Mere in the neighbourhood of Tell-kêph. He finished his work on Sunday evening the 6th of Tešrîn (')Herai 1882. The volume contains:

- I. fol. 5b-31 a. Grammar of Eliâ of Şôbhâ.
- II. fol. 31a—215b. Grammar of Juḥanân bar Zô'bî. Superscription: حمد تعمد محلت المحال المحال المحال المحال المحال المحال المحل المح
- III. fol. 215b—226a. Metrical grammar of Juhanân bar Zô'bî.
- IV. fol. 226 a—226 b. On the four chief interpunctuation signs.^{a)}
 - V. fol. 226 b—231a. Explanation of philosophical terms; commencing: డుపీ డుపీ దా గమమాన గుమనా ఎంది గమన సందేషణ నా.
- VI. fol. 231a—235a. Explanation of the ten categories; beginning: doi:10.231a.235a. Explanation of the ten categories; beginning: <a href="https://doi.org/10.235a. <a href="ht

a) Compare note 94.

سم ب مزنعل حفغه مرفغه مربنه مرسعه «مرفيد درمحدد. سه جم حدمة، « دمونك هذر שבי ליאסה שבי מבי Upon this follows a doxology. fol. 241 a: حدمه حالم مدا محمد مخمد من المعدد בים כל בים בים בים בים בים בים בים החוד בבה החוד בבה לא ביושה כו בא לשוים אעור. מס כמה שנה אפפר سعد حسم مع ساه .. مهناني. fol. 241 b: عمعمد حداسه والاحتراب وماداه والمام محداده ozund consciolos eficandos. ocomo cerolodos ومامعتم حميته محلة عام حميلهم محسفناه في تجة حكم وحة بصه. لهل حتم فيه من بلامه وحزر مه أنعمه للبه احدة الم والمالية عدد عودة المدار מששה שים מע שלים אוז הצימעבים "פין זמין حذينه حددة لنه حنى صحييه سلميمه. ميلة لعحدة مع مل بعنت معتب محتلي محمد بهدود حتمح بمحقه بخذي متدمهم بخته هزر سلم عده ماسم حمامه معنز معد ملح حلم معصمة حيلة عمليك وتخليدة. حزب ممري minos Loce with sich ritar raphabana محمد من بالماد من الماد من الماد من الماد من الماد من الماد حقِلُن کے جہ بلن بار سام حعقل مخمدہ کےنو منبلغيم مدوم جم حل دوتم ددوم. حسبلم حدد

a) Read , i ארבאה איז אווי דענג B. O. iii, p. 308.

b) Hoffmann: Auszüge aus syrischen Akten persischer Märtyrer, p. 215, n. 1715.

c) ξενοδοχεῖον, Payne Smith, col. 183.

d) Rosen and Forshall's Catalogue &c., pp. 4 and 5. B. O. ii, 61 a. Wright: Catalogue p. 756 a. Sachau: Reise in Syrien und Mesopotamien p. 359.

e) Is this identical with Bê(i)th Mar(i) Gîwargîs Wright, Cat. p. 707?

Upon this there follows a number of pious wishes etc., which I do not find necessary to transcribe here.



a) For the contents, see E. Sachau: Kurzes Verzeichniss der Sachau'schen Sammlung syrischer Handschriften. Berlin 1885, p. 22.

b) loc. cit.

c) B. O. III, p. 352 has a Hûmû bar Dânî'el bar Êliâ Alkôšâyâ, see Wright, Cat. p. 1066. At all events he belongs to the family Homo in Alkôš, who are known to be in possession of syriac Mss. See Georg Ebedjesu Khayyath: Syri Orientales seu Chaldaei &c. Rome 1870 p. 145, note 1. Hoffmann: Auszüge aus syr. Akten etc. p. 5.

The grammatical parts of the dialogues of Severus of Tagrît^h I have read in the incomplete, and hastily written, Ms. Petermann 1:15. This very defective Ms. was written—in a modern Jacobite hand—in the year 2137 gr. Aera = 1826.^{a)}

The K^ethâb^hâ d^{he}nukzê of Jausep^h bar Malkôn I have read in the well-known Aristotelian Ms. Petermann 1. 9 written in the year 1260.^{b)}

Where I have cited the Lexicon of 'Ebhdokhos' I refer to a recently acquired Ms. which Prof. Sachau, with his usual liberalitly, put at my disposal. The Ms. was written in the year 1791 in a large, clear, and exact Jacobite hand: almost completely punctuated, Rukkâkhâ and Kuššâyâ marked by large red blots. On the margin are a number of massoretic and exegetic notes, taken, I believe, from the Ausar 'Râzê of Bar Ebhrâyâ. I have also made use of Ms. Sachau 182 to control the first Ms. d)

a) See Kurzes Verzeichniss der Sachau'schen Sammlung p. 32.

b) See Hoffmann: De Hermeneuticis apud Syros Aristoteleis.² Leipz. 1873, p. 21. Baethgen: Syrische Grammatik des Mar Elias von Tirhan, Leipz. 1880, p. 3

c) Hoffmann ZDMG. XXXII, 757 writes 'Abhdokhos. The second Ms. Sachau 'Abhdekhos, fol. 63a: but see Payne Smith col. 1310.

d) See Illch: Berichtigungen und Zusätze zum fünften Kapitel der B. H.schen kl. Gramm. Leipz. 1885, p. 2 (Assem. in B. O. III, p. 308 makes 'Ebh. the author of a tract which—to judge from the heading and the example—resembles more one published by Hoffmann in the Opusc. Nest.).

TRANSLATION.

INTRODUCTION.

To the excellent tree which is planted by the river of kindness, which bringeth forth the fruits of righteousness, the leaves of whose excellency do not wither a)—desirable young man b), blessed youth, beloved of us, crown of our head—a pious deacon, a ready scribe o, sustained by the everlasting love of the Lord, thy unworthy 5 Eliâ greets thee in (the name of) the Messiah, who has instructed thee in his teaching, who hath taught thee the secrets of his knowledge, and prayeth, that everything that appertaineth to thee and thine shall be supported as becometh his name, and be carried out to And (thus) I say: Thy cherished letter, O beloved one, 10 thy profit. has reached me-May our Lord preserve thy life!-I rejoiced at its coming, and am thankful to the Lord for thy preservation. have considered what thou hast written, and that thou hast exhorted and begged me to write on grammatical subjects, that is, on Syriac Orthoppy. But on account of the many worldly affairs (which 15 demanded my attention) I have been hindered, until now, from fulfilling thy wish. (Now) that I have found a little rest, I commence to write in brief, that which thou hast wished, for the recreation of thy brotherliness. I am (however) persuaded, that thou wilt

a) ψ 1, 3.

b) Ezekiel 23, 6.

c) 3 Esdra. VIII, 3. Thus Ms. Sachau 5 and Ms. Brit. Mus. It is unusual, however for a writer to praise himself in this way.

(also) find excellent and praiseworthy things in such, of which I have made no mention, having to desist from a lengthy exposition.

Relying upon the might of our Lord Jesus, the Messiah, I commence to write the Syriac Orthoepy¹ composed by Mâr(i) 5 Eliâ, Metropolitân of Ṣôbʰâ and of Armenia. O Lord sustain me! and bring me, through thy mercy, to the completion (of this book). Amen.^{b)}

CHAPTER I.

I commence with the letters of the Alphabet. One must know, to that the beginning and foundation of orthoepy and orthography are the written letters, such as are called kethîbhâthâ.2

Among the Greeks their number is twenty-four; among the Romans—as Ja'kôbh 'Urhâyâ has shown in his tûrâs mam(l)lâ³—twenty-three; among the Copts thirty; among the Armenians 15 thirty-six; among the Hindus fifty-two. All these nations write and read all words that are written for them, [simply] by writing their letters, without (feeling the nead of) explanatory points. But the Hebrews, Syrians, Persians, Kušites, Elamites⁴, Medes, Phoenicians, Alani, Arabians, and other (nations) unknown to us, have not 20 enough letters to express the words which they write, i. e. which they write in their language, and to read them, as they are, rightly. On that account they were compelled to place points over the letters, so as to distinguish the vowels and words⁵ from each other.



a) Mesabbekhânyâthâ, the Ms. has plainly Mesabbelânyâthâ which I do not 25 understand.

b) B: Relying upon the divine might and faithfulness, I begin to write the orthopy of the Aramaic i.e. of the Syriac language, and (?) the book of Mâr(i) Elia, Metrop. of Nisibis. Letter to him who put a question to him. Lord! Sustain me! Amen!—C: In the name of our Lord, and in the (name) of God we 30 begin to write the first book of the Grammar written by the Bishop Eliâ, Metropolitan of Sôbha; and another book (composed) by Rabbân Juhanân bar Zôcbî.

On that account (too), they are only able to read correctly either by an act of divination, or by tradition, or by means of much toil.⁶

The letters of the Syriac alphabet are (in number) twenty two.7 Following in their order: Âlaph, bê(i)th, gâmal, dâlath, hê, wau, zain, hê(i)th, tê(i)th, yûdh, kâph, lâmadh, mîm, nun, semkath, 5 'ê, pê, şâdhê, kôph, rîš, šin, tau. Of these8, some are pronounced by means of the throat and the root of the tongue; such are four: âlaph, hê, hê(i)th, 'ê; some, again, by means of the middle of the tongue and the palate; such are three: gâmal, kâph, kôph; some, in that the tongue is at rest, and the mouth open; such are two: wau, 10 yûdh.9 One is pronounced through the middle of the tongue and the upper part of the palate; such a one is lâmadh. 10 Four are formed by (a forcible emission of) breath. These are called sibilants, because, through them, one is able to hiss, as long as the breath lasts. Such are zain, semkath, sadhê, šin.11 One is pro-15 nounced by the extreme part of the tongue and the lower teeth; -namely riš. 12 Three are formed by the extreme part of the tongue and the upper teeth; namely: dâlath, tê(i)th, tau. One, further, is pronounced by the extreme part of the tongue, and above the upper teeth—nun. Three are pronounced by the lips: bê(i)th, mîm, pê. 20

These, then, are the twenty-two letters; and this is their order, according to the succession of their pronounciation: 13 ålaph, hê, hê(i)th; gâmal, kâph, kôph; wau, yûdh; lâmadh; zain, semkath, sâdhê, šin; rîš, dâlath, tê(i)th, tau; nun; bê(i)th, mîm, pê. Such is their order according to the natural pronounciation of the con-25 sonants. But, among all nations possessing a written language, 14 their order as written letters is different from that according to their pronounciation. And with good reason has this been so arranged by our forefathers. For were they, as written letters, arranged according to their pronounciation, it would be difficult 30 for the scholars to learn them b); for the scholar can impossibly



a) dûrâsâ dhabbehê(i)n?

read¹⁵ for âlap^h, bê(i)t^h, gâmal, dâlat^h—âlap^h, hê, hê(i)t^h, 'ê. (For that reason) âlaph has been placed as the first letter, because its place of pronounciation precedes that of all the other letters.16 After it bê(i)th has been placed, the pronounciation of which pro-5 ceeds from the lips, at a distance from the (place of) pronounciation of the alaph. After it gamal has been placed, which is pronounced by means of the tongue and the palate, at a distance from the pronounciation of bê(i)th. In the same way, one letter has been placed after the other, at a distance from the pronounciation of 10 the preceeding and following letters; in such a way that the reading of their series is made easy for scholars. In such wise they are arranged in all the written languages; for in every language it is difficult-not easy-, if two letters, the places of pronounciation of which are near to each other, follow one upon the other in speaking, 15 without a vowel coming between them; as hê(i)th, I say, with 'ê or zain with semkath, or gâmal with kôph.

This, then, suffices on the Pronounciation and Order of the letters.

CHAPTER II.

20 WE WILL NOW SPEAK ON LETTERS WHICH ARE IN MOTION AND LETTERS WHICH ARE AT REST. 17

Among the Arabs, the letters which are moved are divided into three classes; among the West-Syrians into five. But among us East-Syrians, they are divided into seven classes, ¹⁸ (1) such as 25 are pronounced with zekâphâ, I say, (2) with rehâṣâ, (3) with pethâḥâ, (4) such as stand before a letter with rewâḥâ, (5) with 'elâṣâ, (6) with 'assâkâ, and (7) such as stand before a letter with hebâṣâ.

(1) Such letters as have zekâphâ are as âlaph and dâlath in 30'âdhâm (man), as lâmadh and hê in 'allâhâ (God). (2) rebhâsâ as the

âlaph in 'ešâyâ¹9, und ḥê(i)th in ḥelmâ (sleep); (3) pethâḥâ as the âlaph in 'allâhâ and the 'ê in 'aphrâ (dust); (4) such as are before a letter with rewâḥâ, as the âlaph in 'ô (ὧ) and kâph in 'arkônâ (ἀρχῶν); (5) before a letter with 'elâṣâ as nun in nûrâ (fire), šin in šurâ (wall); (6) before a letter with 'assâḥâ as âlaph in 'ê(i)l, bê(i)th 5 in bê(i)l; and (7) before a letter with ḥebhâṣâ, as âlaph in 'îdhâ (hand), dâlath in ṣaddîk (righteous).

One must know, that the expressions allîşûthâ and rewîhûthâ are used of wau; massâkûthâ and hebhîşûthâ of yûdh.

The sign of a letter with zekâphâ is two points which are 10 placed, one over the other, in a straight line, above the letter. These are (also) called šešlâ dhalecel²0 (upper šešlâ). The sign of a letter with rebhâsâ is two points, which are placed, the one beneath the other, in a straight line, beneath the letter. These are (also) called šešlâ dhalethaḥt (lower šešlâ). The sign of a letter with pethâḥâ is 15 two points, of which the one is placed above, the other below, (the letter). The sign of wau rewihtâ is one point, placed above (the letter). The sign of wau 'alliştâ is a point placed underneath (the letter). The sign of yûdh massaktâ is two points placed underneath the preceeding letter. The sign of yûdh hebhiṣtâ is a point which is placed above 20 (the letter).

Letters at rest²¹ are all such as have neither zekaphâ, nor hebhâṣâ, nor pethâḥâ; as lâmadh in malkâ (king), bê(i)th in berâ (son). In the same manner every wau with rewâḥâ or 'elâṣâ, and every yûdh massaktâ and hebhiṣtâ is called (at rest); as wau in 'ô, hû 25 (he) ṣebhû (thing), and yûdh in gê(i)r and bê(i)th (house).

This suffices on letters in motion and at rest.

CHAPTER III.

LET US NOW TREAT OF RADICAL²² AND SERVILE LETTERS.

Radical letters²³ are such as are never separated from the 30 word, being found in every form in which that word is spoken,

as 'ê, bê(i)th, dâlath in 'ebhadh (to make). For, in all the forms in which this word is used, these letters are never wanting. Servile letters are divided into two classes; (1) such as add to the word a (new) meaning, and (2) such as are used only according to 5 custom (without being heard in the pronounciation). letters which add a (new) meaning, are such as wau in 'âbhôdhâ (maker), kâţôlâ (killer), nâsobhâ (one who takes), which have active meaning; as yûdh in 'ebhîdhâ, (something made) ketîlâ (killed), n°sîbhâ (taken), which have passive meaning; as wau in šuhl°phâ 10 (change), šuggenâyâ (alteration), šurtâhâ (abundance) — which have active as well as passive meaning. So also mîm and nun in mešabbehânâ (one who praises), meadderânâ (helper), mesaiânâ (one who attacks)—which have active signification; mîm and tau in methma(l)lânâ (that which can be spoken), meth abhdânâ (that which 15 must be made), methhabbelana (that which is corruptible) - which have a passive signification; and as yûdh and âlaph in allâhâyâ (godly), mešîhâyâ (pertaining to the messiah), R(h)ômâyâ, Jaunâyâ; as nun and âlaph in 'ar'ânâ (earthly), besrânâ (carnal); and as nun, yûdh, âlaph in arânâyâ, besrânâyâ, rûhânâyâ, which (letters) indicate 20 nomina derivata.²⁴ In the same manner (are servile) âlaph in 'ekhôl (I shall eat), 'eštê (I shall drink), 'ethbassam (I shall have pleasure), the nun in nê'khôl, neštê, nethbassam; tau in tê'khôl, teštê, tethbassam. In the same manner âlaph and tau in 'eth'ebhedh (it was made), 'ethnesebh (it was taken), 'ethnesebh (it was planted) - which indicate 25 a passive perfect (tense); mîm and tau in methobhedh, methobsebh. methnesebh—which express a passive present (tense); and (as) nun and tau in neth'ebhedh, nethnesebh, nethnesebh-which indicate a passive future (tense).

Servile letters which are used only according to custom, are so divided into such as are generally used, and such as are specially used. Servile letters which are in general use, are such as are expressed in every writing, according to the opinion and custom of our ancestors: as yûdh in 'ethmâl(i)25 (yesterday), 'eštekadh(i)27 (the year before), menatmal(i) (the day before yesterday), menšel(i) (suddenly), R(h)ômâ, 'Antiôkh(i).26 According to the custom of our forefathers, such are expressed in every writing. Servile letters in special use, are such as are added only in the Bible—as hê(i)th and 5 nun²⁹ in âbhdîn henan (we are making), kârê(i)n henan (we are calling), sabhê(i)n henan (we wish). Such are found only in the Bible,²⁸ according to the custom of the Palestinian Syrians,³¹ who translated the Holy Books into the Syrian Language. For they require hê(i)th'and nun (to be written) in such words, as one can 10 learn from the old books of the old teachers, who wrote and spoke the Palestinian language. Ja kôbh 'Urhâyâ30 is of opinion, that the reason why hê(i)th and nun are added in such cases is to differentiate words that are written alike, as kârê(i)nan from keryânan (our reading), şâb^hê(i)nan from şeb^hyânan (our wish), bânê(i)nan 15 (we are building) from benyânan (our building), and the like.

This, too, suffices on Radical and Servile letters.

CHAPTER IV.

WE WILL NOW SPEAK OF THE LETTERS WHICH ARE CALLED CASES.32

The letters which are called cases are four: bê(i)th, dâlath, 20 wau, lâmadh. These letters are called cases a) because they fall (i. e. they come to stand) before nouns, as one says: bephaghrâ (in a body) dephaghrâ, wephaghrâ, lephaghrâ; besusyâ (in a horse) desusyâ, wesusyâ, lesusyâ; bepatros, (with Peter), depatros, wepatros, lepatros. Of these only two stand before verbs, 33 namely: dâladh and wau; 25 as one says: da'ebhadh, wa'ebhadh; we'ebhdeth, we'ebhdath; dene'ebhadh, wene'ebhadh. Bê(i)th and lâmadh never stand before a verb.



a) German ,Fälle'. I use the word 'case' for the letter which denotes that case.

One must know that it happens that but one case stands before a word; as one says: ballâhâ, dallâhâ, wallâhâ, lallâhâ; at times two, as when one says: debhallâhâ, wedhallâhâ; at times three, as when one says: badhelallâhâ, wadhelallâhâ, ladhebhallâhâ; at times sall four, as one says: webhadhelallâhâ, weladhebhallâha etc.

One must know, that when a case comes before a word, the first letter of which has a vowel-said case is pronounced without a vowel; except where the first letter is an âlaph, whose vowel, then, is thrown upon the case, alike if said case be one letter or more. GIf now this case comes before a word, whose first letter is vowelless, the case is pronounced with pethâhâ; except when the first letter of the word is an âlaph, as the âlaph in 'našâ (man)34 'ar'â (land), which causes the preceeding case to become vowelless—be this case one or more. If two cases come before a word, whose 15 first letter has a vowel, the first case is pronounced with pethaha, the second is left without a vowel; as one says: walehakkîmâ, dalehakkîmâ, badhehakkîmâ, ladhehakkîmâ. Is, however, the first letter of the word vowelless, then the first case remains, also, without a vowel, the second being pronounced with pethâhâ; as one says: 20 b°dham°šîhâ, w°lam°šîhâ, d°bham°šîhâ l°dham°šîhâ. Tif three cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with a vowel, the second, however, with pethâhâ; as one says: welademalkâ, wedhabesehyôn, wedhabee(d)tâ. (1) If the first letter of the word be vowelless, the first and third cases 25 are pronounced with pothaha, the second vowelless; as one says; ladhebhamesiha, wadhebhamesiha. If four cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with pothaha, the second and fourth (remain) vowelless; as one says: waledhabhezîwâ, waledhabhee(d)tâ, and as in the book so [of Samuel]35 waledbabberâkbîl, waledbabbekuryâ. If, however, the first letter of the word be vowelless, the first and third case remain without a vowel, the second and fourth are pronounced with p°thâhâ; as one says: w°ladhebham°šîhâ, w°ladhebhaṭ°nânâ, w°ladhebakheyânâ.

In short³⁶—one must know, that every case wich comes before a word, is pronounced, either without a vowel, or with pethaha. If, however, the first letter of the word be an alaph, said alaph throws³⁷ 5 its motion or rest on the case preceding. Two case-letters (both) vowel-less, or (both) pronounced with pethaha, do not occur.³⁸

One must know, that in the Bible there are certain words which do not follow these rules; as the words: dîšô, daihûdhâ, damâ", daihûdhâyê, dadhyâtê(i)kê. These (are pronounced in this 10 manner) for reasons otherwise apparent to the discerning.³⁹ They are not pronounced according to the rules here laid down; for when we say dabhîšô, walîšô, we pronounce the case with pethâhâ (instead of without a vowel). Also when we say baihûdhâ, daihûdhâ40, laihûdhâ, waihûdhâ; and thus when we say baihûdhâyê, daihûdhâyê, laihûdhâyê; 15 and when we say bamâ", damâ", wamâ", lamâ", we pronounce the case before mîm with pethâhâ. When we say: badhyâtê(i)kê', wadhyâtê(i)kê', ladbyâtê(i)kê', we pronounce the case before dâlath with pethâhâ. Only in one place (where this word occurs) do we leave the case before dâlath vowelless, and that is, in the fourth section 20 of Hosea^{a)}, where this word occurs thus: wewadhyâtê(i)kê' am 'athôrâyê 'ebhadh(u) (and they do make a covenant with the Assyrians) where the wau before the dâlath of deyâtê(i)kê', is vowelless.

This then suffices on the cases.

a) 12,2.

CHAPTER V.

WE WILL NOW TREAT OF THE LETTERS WHICH ARE PRONOUNCED
WITH RUKKÂHÂ AND KUŠŠÂYÂ.41

Such are six: bê(i)th, gâmal, kâph, pê, tau. The rules for the 5 placing of rukkâhâ and kuššâyâ in respect to pê, are different to those of the other five—as we will show further on. When one of these five other letters, bê(i)th, I say, and gâmal, kâph, pê. tau, stands at the beginning of a word, it is pronounced with kuššâyâ, as one says: baitâ (house), gabhrâ (man), dînâ (judgement), 10 kâhnâ (priest), tammîmâ (righteous). If a case comes before the word, it causes the first letter of the word to be spoken with rukkâhâ; as one says: bebaitâ, debaitâ, webaitâ &c. If the first letter of the word be a vowelless tau, upon which a dâlath or tau with vowel and rukkâhâ follows, and one of the cases comes before 15 the word,—then is the tau at the beginning of the word not pronounced with rukkâhâ, but with kuššâyâ;42 as we read, wattedhûn 'urlûthâa' (and uncircumcision shall judge), wattedhuş(i) 'ar'âb' (let the earth be glad), welattedhayâ dhainekûkhe) (the breasts which suckled thee), wattethûbh(i) ['ar'â men 'aulâ(h)]d) (and the earth shall turn 20 from its wickedness), wattethûbhûn (4) If the tau at the beginning of the word be pronounced with a vowel, then with rukkâhâ, as we say: bethed murta. dethed murta & 2 If the first letter of the word be dalath or tau with a vowel, before which a dâlath as case comes, and before this another case—then is the dâlath which is the case before the first 25 letter of the word, pronounced with kuššâyâ; as we say: wad-

a) Romans 2, 27.

b) ψ 96, 11; 97, 1. The Mss. give wattedhuş without yûdh. But comp. Severus and Bar 'Ebhrâyâ i, 221, 3.

c) Luke 11, 27. d) According to Ber 'Ebh. i, 221, 3.

d°dhâmê, wadd°thedh'ôn. If the first letter of the word be vowelless, the case is pronounced with p°thâhâ, the first letter of the word with rukkâhâ; as we say: w°dhadh°yâṣâ, w°dhath°wâthâ, w°dhath°-yâbhûthâ. If one of these (five) letters be one of the radical letters of a word, and that word is a noun, as that noun is pronounced, 5 masculine or feminine, singular or plural, or a form ending in nâ, as gabhyâ, gabhyê, g°bhayâ, g°bhîthâ, gabhyâthâ, gabhyaî, gabhyâkh, g°bhaikhôn—in the same manner is that word pronounced (in respect to rukkâhâ and kuššâyâ) in all other forms and in all the forms with personal suffixes in which these forms occur. Except 10 in a few cases; such as margâ (meadow) mar°ghê (pl.); cesbâ (herbs) ces°bhê; pelgâ (part), pel°ghê; zelgâ⁴³ (splendour), zel°g°ê;⁴⁴ gunbâ⁴⁵ (theft), gun°bhê.

If one of these letters belongs to the radical letters of a verb, as it is pronounced in one of the forms of the verb-indicating 15 one of the tenses-in the same manner is it pronounced (as regards rukkâhâ and kuššâyâ) in all the examples of that form and of that tense, and likewise (in all the forms) of that tense with the personal suffixes. 46 Except when the verb indicates the future tense, and the nun at the beginning is vowelless, the letter fol-20 lowing pronounced with rukkâhâ or pethâhâ, or is a kedhâm allişthâ-as nebhassem, neghannê, nedhabbar, nekhanneš, nedhûn, nºdhûs, nºthûbh—in all these verbs, when they occur in the first person, and an âlaph rebhistâ takes the place of the nûn, the second letter is pronounced with kuššâyâ; as: ebbassem, eggannê, eddabbar, 25 ekkanneš, eddûn, eddûş, ettubh—and in all that are similar to these.47 If one of these five (letters) occurs at the end of a word, the letter before which is vowelless, and the letter before this vowelless letter is a zekiphthâ, rebhistâ, or pethihtâ, then is the letter at the end of the word pronounced with kuššâyâ; as: kâmt, n°ha(th)t, š°kalt, a(n)t, lait, 30 lethaht, ethnash, ethbark. If the letter before the last be one with a vowel, or be a wau rowikhtâ, wau allistâ, yûdh massekânâ or yûdh

hebhistâ, then is the last letter pronounced with rukkâhâ, as: baddeth, neheth, nesabh, nesûbh, nehûbh, kenê(i)th. If the word be a verb, indicating the preterite, either according to the inflection of 'ebhadh, seghedh, 'ehadh, or 'eth'ebhedh, when it is used in the 5 first or third singular, masculine or feminine and other letters are added at the end-i. e. the personal suffixes 48—then is the last radical letter pronounced with kuššâyâ, when it has a vowel, and the preceeding letter is vowelless; as one says, 'ebhdeth, 'ebhdath, 'abhdan &c. Is, however, the last radical letter vowelless, the letter 10 preceeding with vowel—or both letters have vowels, then (is the last radical letter) pronounced with rukkâhâ, as one says: 'ebhadht, seghedht, 'ehadht, 'ebhedhê(i)n, seghedhê(i)n. If the verb indicates the present tense, it is treated in the same manner in respect to rukkâhâ and kuššâyâ, when the verb is either of the form 'âbhedh, 15'âhedh, meth'ebhedh or methnesebh. If the verb indicates the future tense, it is also treated in the same manner in respect to rukkâhâ and kuššâyâ, be it of the form ne'badh, ne'hôdh or neth'ebhedh. Is the verb an imperative, then is the last radical letter pronounced with rukkâhâ: as 'ebhedhai(hi)a), 'ahôdhai(hi), herôbhai(hi). But if 20 the verb expresses the persons of the plural (Imperfect) Active, and the letter before the last is vowelless, and before this vowelless letter there is a wau allistâ, then is the last radical spoken with kuššâyâ in the following manner: 'ubhdû(hi), hurbû(hi), ethraurbû-(hi), uhdû(hi).

One must know, that the tau which occurs after the radicals of a verb, i. e. the personal pronoun of the first person masculine (!), when one letter or two, or more, come after it, is pronounced with kuššâyâ; as one says: 'ebhadhtâkh, se'artâkh, dabbartâkh, &c. If the letter before the tau be yûdh massaktâ, it is pronounced with so rukkâhâ, as senê(i)thâkh, senê(i)thâkh, kerê(i)thâkh &c.

a) A for â, see Nöld., Syr. Gramm. § 190 G.

Honain⁴⁹ the Physician teaches in his book on the points, that every tau of this (first) person ought really to be pronounced with rukkâhâ. And, in truth, this is a correct rule, justified by the fact that we, when we say: 'ebhdeth, seghdeth, mešheth, kaddešeth, we pronounce the tau with rukkâhâ. It were proper (therefore) that 5 the tau be also pronounced with rukkâhâ, where the form receives an increment; in like manner as the tau of the other persons, as it is pronounced when it is at the end of the word, so it is pronounced when other letters are added (to the word). Our teachers, however, have so regulated it that the tau which stands for the 10 first person masculine (!) be spoken with kuššâyâ,—even though the rule demand its being pronounced with rukkâḥâ—in order that (those) words in which occurs be distinguished form words which are feminine, as kabbeltê(h)(1)nâ (I have received him) from kabbelthê(h)hî (she has received him) &c. When this tau is the 15 personal suffix of the second person masculine, it is pronounced with kuššâyâ, as 'ebhadhtân(i) (thou hast made me) &c.; when, however, it is the personal suffix of the feminine, it is pronounced with rukkâhâ; as one says: 'ebhadhthân(i) (she has made me) &c.

This, then, suffices on the placing of kuššâyâ and rukkâhâ 20 with respect to these five letters.

CHAPTER VI.

WE WILL NOW TREAT OF THE PLACING OF ĶUŠŠÂYÂ AND RUKKÂḤÂ IN RESPECT TO PÊ, BECAUSE ITS NATURE IS DIFFERENT FROM THAT OF THESE FIVE (PRECEDING).

Pê is pronounced in three different ways:⁵⁰ (I) with rukkâhâ, as pê in nap^hšâ (soul), yap^ht (Jephet)⁵¹, nep^htâl(i) (Naphtali); (II) a little with kuššâyâ and in a simple manner,⁵² as pê in pag^hrâ

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(body), pâthôrâ (table), pîlâsâ (dish); (III) strongly with kuššâyâ as pê in pirmâ (πυρεῖον), serâpâ (seraph), zôpâ (εσσωπος). (Pe) is never pronounced with rukkâhâ at the beginning of a word, nor at the end. If 53 one of the cases occurs before a word, the first letter of 5 which is pê, it does not cause this (pê) to be pronounced with rukkâhâ, as it does the other (letters). Except in a few places, as in the twelfth section of Exodus. Lâ tebhûrê (iuhi) bhaphesilthâ (thou shalt not build it of hewn stones). When (pê) occurs as the end-letter of the radicals of a verb, and letters are added to (that verb), i. e. 10 the personal suffixes, in no form is it spoken with rukkâhâ, but, in all the inflections of the verb is pronounced with kuššâyâ.

*One must know that there is no pê with rukkâhâ, which is not vowelless; and no pê with kuššâyâ—simple or strong—which has no vowel.⁵⁴

The sign for all letters with kuššâyâ is one point placed above the letter; the sign of rukkâhâ is one point placed beneath the letter; the sign of pê pronounced strongly with kuššâyâ is two points placed above it.

In regard to the letters which receive kuššâyâ and rukkâhâ 20 let this suffice.

CHAPTER VII.

WE WILL NOW TREAT OF THE LETTERS WHICH ARE ABSORBED.

Letters which are absorbed are three: âlaph, yûdh, wau.⁵⁶
Each one of these is absorbed in three different ways; they are
25 absorbed either (I) in writing as well as in reading, or (II) absorbed
in writing, but expressed in reading, or (III) expressed in writing,
but absorbed in reading. Such as are absorbed in writing as well

a) 20, 25.

as in reading, are: the âlaph in benâ (he built), kerâ (he read), hezâ (he saw), kenâ (he bought)-which is absorbed when we say: benau (they [masc.] built), kerau, hezau, kenau; benaî (fem.), keraî, hezaî, kenaî.57 It were proper to add wau or yûdh to the âlaph of these words-when we say benau, hezau &c., just as they are added after 5 lâmadh of šekal(u), šekal(i), and after hê(i)th of pelah(u), pelah(i), and after dâlath of 'ebhadh(u), 'ebhadh(i). Such as are absorbed in writing, but expressed in reading, are as âlaph in 'Isrâêl, 'îmâ (he swore), 'îseph (he borrowed), 'îdhâ' (he knew); and as wau in kul (all), metul (because).58 Such as are expressed in writing, but absorbed 10 in reading are as59 the first âlaph in (')nâšâ (man), (')râzâ (secret); âlaph in mâ(') (hundred), ṭamâ(') (unclean), sûghâ' (many); as wau in ketal(u), pelah(u), 'ebhadh(u); as yûdh in baîth(i) (my house), karm(i) (my vineyard), 'ebhadh(i), 'abhdan(i), barrekhan(i), kaddešán(i), barrekh(i), karrebh(i), kaddeš(i). The reason (for the 15 absorbtion) of all these is known to the discerning, so that a lengthy exposition, on my part, is unnecessary.

Let this suffice on the letters which are absorbed.

CHAPTER VIII.

IT BEHOOVES⁶⁰ US NOW TO TREAT OF THE LETTERS WHICH ARE 20
ASSIMILATED⁶¹ AND SUPPRESSED.*)

One must know that a letter which is doubled in the middle of a word, when the first is at rest, the second in motion—the first i. e. the letter at rest is assimilated, the second pronounced; as the mîm in sa(m)mânê (spices), 'a(m)mê (people), 25



a) Eliâ confuses here two different phenomena which I have tried to express by a double translation.

bê(i)th in a(b)bânê^{a)} (fruit); nûn in ma(n)nâ, lâmadh in mekha(l)lîn (they [masc.] crown), mekha(l)lân (fem.); mema(l)lîn (they [masc.] speak), mema(l)lân (fem.); kôph in mepha(k)kîn (they are talkative [masc.]), mepha(k)kân (fem.); rîš in62 ha(r)râ(h) (he has released 5 her), ha(r)rân(i) (he has released me); meha(r)ûn, meha(r)rân⁶³; tau in 'e(t)tewî (he repented) &c., and as we say: 'e(t)tesîm (he was placed); 'e(t)tephîr (he became angry) &c.; and as we say: wa(1)lâmekh (and to Lamech); wa(m)maikânê (and deriders); wa(m)meramrânê (and contentious ones); and the like. Where dâlath 10 with kuššâyâ follows a tau with kuššâyâ and without a vowel-the tau is assimilated; as the tau in 'e(t)denî (he came near); 'e(t)dewî (he was wretched); 'e(t)debhar (he was lead). And where a tau with a vowel and kuššâyâ follows a vowelless dâlath—the dâlath is assimilated; as the dâlath in mesi(d)tâ (net); ebhî(d)ta (deed). 15 Where a tê(i)th follows a vowelless tau—the tau is assimilated, as the tau in 'e(t)tayyabh (he was prepared), 'e(t)tannaph (he was polluted), 'e(t)tarrî (he made a rush), 'e(t)tammâ (he became unclean); and where a tau with a vowel and kuššâyâ follows a vowelless tê(i)th, the tê(i)th is assimilated; as the tê(i)th in ašle(t)tâkh 20 (he set thee over), ašle(t)tai (hi); ašle(t)tân(i); la(t)tai (hi) (thou [fem.] hast cursed him). Where a vowelless dâlath with rukkâkhâ is followed by tau with a vowel and rukkâkhâ, dâlath is assimilated; as dâlath in ha(dh)thâ (new), ha(dh)thâîth (newly), ha(dh)thûthâ (novelty). Every vowelless nun, before which is a yûdh hebhistâ, and 25 after which a tau mekaššaita, is suppressed; 64 as nun in medi(n) ta (city), sephi(n)tâ (ship). So also, if before the nûn a letter with pethâhâ; as zebha(n)tâ (time), ša(n)tâ (year)b). When we say y(h)ûdhâyê, r(h)ômâyê, par(h)esiâ,66 we suppress the hê. And when we say ye(h)beth, ya(h)bhtê(i)n &c. in all the forms of the perfect in which 30 this word is used we suppress the hê. As also the hê is suppressed

a) Read e(b)bane as in Payne-Smith, col. 7.

b) B and C add: and when we say 'nasa &c.65

in the forms of methîhebh, 'ethîhebh, nethîhebh (i. e. of the 'Ethpe'el) when it is vowelless; as we say: methyâ(h)bîn, methyâ(h)bâ &c. When, however, the tau has a vowel, then (the pronounciation of the hê) is required; as 'ethîhebht, 'ethîhebh &c. Lâmadh of (the verb) 'ezal, 'âzel, ne'zal, is suppressed wherever it is necessary according to the 5 inflection of this verb; (that is) where lâmadh has a vowel, the zain before it being vowelless. In such cases the vowel of the lâmadh is thrown upon the zain, and the lâmadh is suppressed; as we say 'eze(l)th &c. If the zain naturally (i. e. not having received it from the lâmadh) has a vowel, and the lâmadh is vowelless—or 10 both letters have vowels, the lâmadh must then be pronounced, as: 'ezal, 'ezalt &c.

In short⁶⁷—one must know, that a letter is neither absorbed in reading, nor assimilated, nor suppressed, except it be vowelless.

Let this, too, suffice on the letters which are assimilated.

CHAPTER IX.

WE WILL NOW SPEAK OF THE LETTERS THAT INTERCHANGE WITH EACH OTHER.68

One must know, that where a kâph or kôph with a vowel follows a vowelles zain—such a zain is pronounced as semkath; 20 as the zain in zekharyâ, zekîphâ (cross), zekîphûthâ (crucifiction), 'ezkâthâ69 (rings), zekhâ (he was victorious). Where a vowelless semkath is followed by a letter with a vowel and kuššâyâ, it is pronounced as zain; as the semkath in 'esbâ (herbs); 'asgâ (make increase), nesgê; nesbeth (I have taken), nesbath; mesdar (to order), 25 nesdôr; mesgar (to close), nesgerî(h); kusbarthâ (coriander); ond all that are like these. Where a vowelless tê(i)th is followed by šin having a vowel, it is pronounced like tau; as tê(i)th in netšôn (they will hide), netšê, matšâîth. 710 Where a vowelless kôph is followed by a letter, having a vowel and kuššâyâ, it is pronounced as gâmal; 23 30

as kôph in yâkdâ (burning); yakdânâ; ne'kdôn; pukdânâ; ekbôr (I will bury); walemekberan(i)—and all that are similar to these. Where a vowelless dâlath with kuššâyâ is followed by kôph with a vowel, it is pronounced like ţê(i)th; as the dâlath in prôtdekâ عرستك) ambassador) prôtd°kâyê; k°pôtd°kâyê.73 Where tê(i)th without a vowel, is followed by pê mekaššaitâ—as pê in paghrâ it is pronounced like dâlath; as tê(i)th in nehtephûnâkh74 (they will tear thee away); nehțephân(i); nuțphethâ (drop); where a vowelless kôph is followed by a pê having a vowel, it is pronounced like 10 kaph; 75 as the kôph in 'eskepha (σκόφος); kephasa (knee); 'ethkephes (it was assembled); nezkephôn (they will hang). If a vowelless semkath is followed by a pê saggi mekaššaitâ—as pê in zôpâ—it is pronounced as şâdhê; as the semkath of sephrâ⁷⁶ (book) (!); sephar ja(m)må (sea-shore) (!); where a vowelless gåmal merak-15 kakhthâ is followed by pê mekaššaitâ,77 it is pronounced like kâph; as the gâmal of gephettâ (vine); gephiphthâ⁷⁸ (enclosure); gephîphâ (crooked). Vowelless sin followed by a letter with a vowel and kuššâyâ, is pronounced as the gâmal of the Arabs;79 as the šin in nešbôn (they will carry into exile); nešgôn (they will go astray); 20 nešdôn (they will throw).

✓ In short—every letter that interchanges with another is vowelless.

Let this, then, suffice on the letters that interchange with one another.

CHAPTER X.

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IT BEHOOVES US NOW TO TREAT OF THE TWO POINTS WHICH ARE CALLED SEYÂMÊ,80 AND WHICH ARE PLACED OVER PLURAL WORDS, IN ORDER THAT WE MAY DISTINGUISH THEM FROM SINGULAR ONES.

I will now say—that these two points are placed over all nouns

in the plural number, be they masculine or feminine; as we place them over (the words): gabhrê (men); nešê (women); helîmê (healthy); helîmâthâ (fem.); zaddîkê (righteous), zaddîkâthâ (fem.); hamša gabhrîn (five men); 'esar nešîn (ten women); 'esrâ zaddîkîn (ten righteous); hamša holîmîn (five healthy); tolâthâ kaddîšîn (three holy); tolâth 5 kaddîšân (fem.). They are moreover placed over feminine plural verbs as'ebhadh(i), 'abhdan &c.; over masculine plural verbs, however,—as 'ebhadh; 'abhdîn; ne'bdôn—seyâmê are not placed. Moreover, over all masculine plural words which stand in stead of a noun or a verb, seyâmê are not placed; as one says: 'ebhîdhîn, helîmîn, zad-10 dîkîn. For, in this case 'ebhîdhin, helîmîn, zaddîkîn stand for the passive (participles) "made", "healthy", "righteous". 'ebhîdhîn, helîmîn, zaddîkîn however, when they signify a number of made things, of healthy persons, of righteous persons, receive seyâmê.81 Nouns which have a singular form, but are in reality 15 plurals, 82 as kenšā (congregation); mašrîthā (camp); 'ammā (people); sî thâ (crowd); bakrâ (ox-herd); rahšâ (reptile); rakhšâ (horse); 'ânâ (sheep); and the like, take partly the (points) seyâmê, and partly not. They are placed over such (of these) as are not used in any other form but (this) one, as rahšâ, rakhšâ, 'ânâ. For nouns 20 like these are used in no other but this one form: rahšâ, rakhšâ, ânâa). Over bakrâ, however, kenšâ, 'amâ, mašrîthâ, sî thâ and the like seyâmê are not placed, because we say bakrê, kenšê &c. Over all nouns which are not used in the singular, but, (only) in the plural83 number, as mayâ (water); demayâ (price) seyâmê are placed. 25 Over nouns which have singular and plural meaning,84 as šemaya, (')nâšâ, seyâmê are not placed. The noun šemayâ is used in the singular when we say: lâ bhašemayâ dhekhurseyâ(h)u dhallâhâb (not by heaven, for it is God's throne); in the plural number, when

a) B and C: for we do not say: 'anê, rakhsê, rahsê. b) Math. 5, 34.

we say: nehdôn šemayâ wattedhûş(i) 'ar âa (let the heavens rejoice, and let the earth be glad).85 The noun (1)nâšâ86 is used in the singular, when we say: lâ thehdê 'al (')nâšâ dhemâethb) (rejoice not over a man that is dead); in the plural number, when we say: 5 îth (')nâšâ dhekâimîn tenâno', (there are men standing here). Upon such and the like we do not put seyâmê. Upon such nouns that are plural in number, but in their pronounciation resemble singular ones, as kuryâ⁸⁷ (cities), hemrâ (asses), tairâ (bird), s^eyâmê are placed. Upon all words that are written in only one form, and 10 from the pronounciation of which we understand that they are of the plural number88—as 'îķê' (εἰκῆ), doyâthê(i)kê' (διαθήκη), ananķê' (ἀνάγκη)—, seyâmê are not placed. Upon all personal pronouns in the plural number—as hâlê(i)n, henôn &c., seyâmê are not placed. All words, which are neither nouns nor verbs, when the 15 personal suffixes are attached to them—as al, am, metul. şê(i)dh,89 lewath, hedhar, (the letters) bê(i)th, lamadh—do not receive seyamê; for we say: kulhôn, kulhê(i)n, 'amhôn, 'amhê(i)n &c. &c.

In short—all words, which, when the personal suffixes are wanting receive soyamê, (receive them) likewise when these suffixes 20 are added, as (from) bâttê and dârâthâ we say bâttain, dârâthân, bâttaikhôn, dârâthkhôn, dârâthkhê(i)n, and the like. If, without the additions, they do not receive soyamê, then, when these are added, they (likewise) do not receive them; as (from) baitâ, dartâ we say: baitân, baitkhôn, baithê(i)n &c., and others similar 25 to these.

This, also, suffices, on the two points called seyâmê.

a) ψ 96, 11. b) ?. c) ?.

CHAPTER XI.

WE WILL NOW TREAT OF THE SPELLING OF THE WORD (COMPOSED)

OF SYRIAC LETTERS.89a

Every letter which is spoken with zekâphâ and occurs in the middle of a word, is pronounced in spelling with zekapha; and so 5 every rebhista (is pronounced) with rebhasa, every pethihta with zekâphâ, every letter before a rewihtâ with rewâhâ, every letter before an 'allistâ with 'elâsâ, every letter before a massaktâ with 'assâkâ, every letter before a hebhistâ with hebhâsâ. If a letter with hebhasa occurs at the beginning of a word—as yûdh in îdha, îšố, 10 îzep^h, îmâ—it is pronounced in spelling with r^eb^hâsâ. A vowelless letter which occurs at the beginning of a word is pronounced in spelling with zekâphâ. Every vowelless 'âlaph which occurs in the middle of a word, is pronounced in spelling with the same vowel as the preceding letter. Every wau rewihtâ or 'allistâ, yûdh 15 massaktå or hebbistå which occurs in the middle of a word, is pronounced in spelling with rebhâsâ. Furthermore, every vowelless letter which occurs in the middle of a word, and every letter at the end of a word is pronounced in spelling with rebhâsâ.

This, too, suffices on the spelling of the letters.

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CHAPTER XII.

WE90 WILL NOW SPEAK OF GENERAL POINTS91 OF PUNCTUATION.

These are four (in number): zaugâ, taḥtâyâ, 'elâyâ and pâsôkâ. (We will further show) in what manner it is proper that each one of them be used.

Zaugâ is put between the members of the commencement (of a sentence), when the protasis is long; 92 as kadh dê(i)n 'ethîledh

îšô bhebhê(i)th lehem daihûdhâ: beyaumai herôdes malkâ. Because the protasis is long, zaugâ is put in the middle of it; that is, after the noun daihûdhâ. In the first place on account of the breath, that the reader be not hard pressed because of the length of the sentence; secondly because it is more fitting to place zaugâ after 'îhûdhâ than in any other place.

Taḥtâyâ is put when the protasis is ended and the apodosis commences; as: kadh dê(i)n 'ethâ îšô' lathrâ dhekesrâyâ dhephîlîpos: meša'el(h)wâ lethalmîdhau(hi) w'emarb. Because the word dephîlîpos to is the end of the protasis, and the word meša'el the beginning of the apodosis, it is proper that taḥtâyâ be put after phîlîpos, in order that it be known that the protasis is at an end and the apodosis commencing.

'Elâyâ is put between the legs⁹³, i. e. the members of the ¹⁵ apodosis, when the apodosis is long, as: hâdhê dhê(i)n kulâ(h) dhahewâth denethmallê medem dethemar (mâryâ) bheyadh nebhîâ. dehai [Read dehâ] bhethultâ thebhṭan[i] wethê'ladh[i] berâ: wenekrôn šemê(h) 'ammanu'êl'.94

Pâsôkâ is put when the sense (of the sentence) is complete; 20 as: hewâ ramšâ wahewâ ṣaphrâ yâumâ hadh.dh and as: yâumânâ 'am(i) tehewê bhepardaisâ.eh When the protasis is incomplete—in that it comes to an end with one clause, zaugâ is not put; but at the end tahtâyâ is placed and then the apodosis sets in; as: kadh 'al l'ûrešlem e(t)tezî 'ath kulâ(h) medi(n)tâ.f); and as: waleyaumâ 25 dhathelâthâ.hewâth meštûthâ bhekâṭnê' medi(n)tâ dhaghelîlâ.g) If both protasis and apodosis are incomplete, in that they come to an end with one clause, instead of taḥtâyâ, sâmkâ is put between protasis and apodosis; as: 'abhrâhâm 'auledh lisḥâkh'; and as: da(n)t tethkerê khê'phậ.i) If the protasis be medium, so that it comes to

a) Math. 2, 1. b) Math. 16, 13. c) Math. 1, 23. d) Gen. 1, 5.

e) Luke 23, 43. f) Math. 21, 10. g) John 2, 1.

h) Math. 1, 2. i) John 1, 43.

an end with one clause, the apodosis with two or more, the first clause, i. e. the protasis, is divided off by tahtaja, the other following clauses, which constitute the apodosis, are divided off by elâyâ. At the end of the whole sentence pâsôkâ is put; as: beyarhâ dhê(i)n dašethâ: 'eštelah gabhrîl mala'khâ: men lewâth 'allâhâ: 5 laghelîlâ lamedî(n)tâ dhašemâ(h) nâsrath. a; and as: hannânyâ: mânau dehâkhanâ melâ âtânâ [bhe]lebâkh: dattedhaggel berûhâ dhekudhešâ: wa(t)taššê men kespâ daddemê(ih) dhakerîthâ.b) When both protasis and apodosis are long, then must necessarily the protasis be divided off by zaugâ, at the end of which tahtâyâ is put; and the 10 apodosis is divided off by 'elâyâ, at the end of which pâsôkâ is put; as: wahewâ dhekhadh sâlkîn (h)wau šem'ôn kê'phâ weyûhanân akhhedha lehaikla: beeddana dhaselotha dhathesa šafin: weha ghabhrâ [hadh heghîra] dhemen keres 'emê(h): šekîlîn (h)wau ()nâšâ 'ailê(i)n dame'âdhîn wemaitê(i)n wesâimîn lê(h): betharâ dhehaiklâ 15 dhemethkerâ šappîrâ.c)

Let this also suffice on the points.

CHAPTER XIII.

LIST OF NOUNS, TOGETHER WITH THE INFLECTION OF THE VERBS

BY THE SAME MÂR(I) ELÎA, THE METROPOLITAN. 20

In the first place one must know, that there are nouns which are used in the singular, 95 but not in the plural; others that are used in the plural, but not in the singular; there are some which are used in the masculine gender, but not in the feminine; others which are used in the feminine, but not in the masculine. Some 25 again are used in the singular and plural, masculine and feminine. Such as are used in the singular, and not in the plural as: š°rârâ

a) Luke 1, 26. b) Acts. 5, 3. c) Acts. 3, 1. 2.

(truth); kuštâ (truth), 'a(n)tâ (woman). Such as are used in the plural, and not in the singular, as mayâ (water), demayâ (price), pelâtawâthâ (πλατεῖα). Such as are used in the masculine, and not in the feminine as; nešrâ (eagle), bâkâ (knat), 'ûdhâ (owl), szaitâ (olive tree), 'arzâ (ceder tree). Such as are used in the feminine and not in the masculine gender, as: senûnîthâ96 (swallow), s) şephrâ (bird), tethâ (fig), 'enbethâ (grape). Such as are used in the singular as well as in the plural, are as the word (9) nâšâ. Such as are used in the masculine as well as in the 10 feminine gender are as: 'à'ar (ἀήρ), šemayâ (heaven), šemšâ (sun), rûhâ (wind), hemârâ (ass). Such as are used in singular and plural number, in masculine and feminine gender; as the noun: š°mayâ. For when we say: lâ bhaš°mayâ dhekhurs°yâ(h)u dhallâhâ we show (its being used as) masculine and singular. We say also: 15 nehdôn šemayâ wattedhôs(i) 'ar'â—where we show (its being used as) plural; and we say: semkath gê(i)r šemayâ khemîrâîth, b) and show (its being used in) the feminine gender.

One must know that for the Syriac nouns there are no rigid rules, 97 from which one can learn to form from singular and mas20 culine (nouns), plural and feminine ones. On the contrary, one must learn to understand (the inflection) of allmost all, through means of tradition—with very few exceptions. For the verbs, however, there exist rules, by means of which one can learn their inflexions, the vowel-movements of their letters, the cases when 25 kuššâyâ and rukkâhâ are made use of. For, as every verb indicating (one) of the tenses is pronounced, (in that form), together with (the forms) to which the personal suffixes are added—in the same manner are inflected all verbs of the same form, denoting the same tense and person.

a) Jer. 8, 7, b) Math. 16, 3.

NOTES.

- I have rendered turâş mam(l)lâ with ὀρθοέπεια, since Eliâ of Tirhân 4, 17 (compare transl. p. 25 note 2) has taught us the real meaning of these words. Compare also the commencement of Ms. B of Eliâ of Nisibis: delešana 'aramaya and of Chap. I— 5 where orthography as well as orthoepie are mentioned (5, 5).a) It is strange that Baethgen himself (l. c. p. 4) makes use of the senseless expression: "Emendation of the Syriac Language" (Verbesserung der syrischen Sprache).b) The expression seems to have arisen from a wrong conception of the extent of the grammar 10 of Jacob of Edessa, according to which Wright (Catalogue of the Syriac Manuscripts &c. p. 1168) translates "Emendation of the Mesopotamian Language", although he himself says (ibid.) that it was only "partly with the view of recommending this system (of the vowel-letters) to his countrymen that he composed" his gram-15 mar. Abbé Martin (Histoire de la Ponctuation p. 41) translates wrongly: "correction des Šmâhê".c)
- 2. Κάμματα, ἐγγράματα (Steinthal, Geschichte der Sprachwissenschaft p. 285) comp. A letter of Mār Jacob &c. ed. Phillips p. 15,5. 16, 6, translation p. 77 note. Eliâ of Tirhân 20 37, 1. 23, 4, 18. ZDMG. xxxii, p. 486, 16 &c. But Hebrews 5, 12

a) Compare Duval: Grammaire Syriaque p. 70. Severus fol. 44a: ക്വ്വാർ യഹചി: ൻപ്രൂർവ പ്രിച്ച

b) Compare Hoffmann: De Hermeneuticis &c. p. 61.

c) Better Assem. Bibl. Orient. iii, p. 145 "expositio nominum". Comp. P. S., col. 1400.

(Payne Smith col. 1853) = στοιχεῖα. Καιάλικ = στοιχεῖα (Steinthal pp. 125. 248). Dionysius Thrax 9, 2 γράμματα δὲ λέγεται διὰ τὸ γραμμαῖς καὶ ξυσμαῖς τυποῦσθαι . . . τὰ δι' αὐτὰ καὶ στοιχεῖα καλεῖται διὰ τὸ ἔχειν στοῖχον τινα καὶ τάξιν (comp. Gräfenhahn, Geschichte der Philologie 1843, i, p. 441. Steinthal p. 552).

- 3. Fully Limi Lina Siah Wright, Catalogue &c. p. 1168. Compare the authorities there cited, and Eliâ of Tirhân 32, 19. 37, 14. 22, 16. 24, 24. Bar 'Ebhrâyâ i, 196, 16—20. 246, 18. ii, 7, 3 (where the book is called Lina), B. O. i, 477. Bar 'Alî in P. S. col. 1535. 1948. Bar 'Ebhrâyâ, Chron. Eccl. i, 10 290. 294.
- 5. λέξις comp. Aristotle's definition. Lersch: die Sprach-20 philosophie der Alten ii, p. 260. Steinthal, pp. 230. 285. The Syriac version of Dionysius uses in this sense the word κόω και (comp. P. S. cols. 246. 1948. Eliâ of Nisibis p. 26, 21). Ms. Sachau 226, fol. 43 a = Uhlig 22, 4.

15 κατὰ σύνταξιν λόγου κτο κτο κόπος κατὰ σύνταξιν λόγου κτο κοποκο κοποκο κόπος κό

6. The source of this seems to be Jacob of Edessa (ed. Wright p.2) א מצבע הא האיים אלייביים אליביים אלייביים אליביים אליביים אליביים אלייביים אלייביים אליביים אליביים אלייביים אליביים אליביים

a) leg. סרסי ביסים ZDMG. xxv, p. 116. xxiii, p. 526.

7. As regards the number of the letters of the alphabet the native grammarians disagree. Later, the attempt was made (Martin, Journal Asiatique 1872, p. 321) to equal, even to overreach the number in the Arabic alphabet. Bar Zô'bî counts as many Syriac letters as Arabic, Eliâ of Tirhân (36, 18ff.) thirty 15 (comp. transl. p. 51 note 1), Bar 'Ebhrâyâ (i, 194, 5 f. 212, 19) thirtysix. Bar Zô bî, after having spoken of Rukkâkhâ and Quššâyâ adds: fol. 80 a. שלמש להת הניואמ אל תשא לתצש בא אה בת مةم حممارح بمنفض ممتوحم بماتم سحع سمع مد ستفم بنهة سحمه صمل بدخم دهمةمد چنتنک جماةهٔ مدسه محد . مهاتمه مهدة بکتنگه. مسعقم لعمانغم عحقه مختام ملاته مداناه مداناه LI L'A MON COLOR COLOR ALL CAR LL

a) Compare Nöldeke, Mand. Gramm. p. xxx.

- 8. Compare Amira: Gramm. Syriaca, Rome 1596, p. 7ff. where this passage is to be found, almost word for word; comp. further what the Arabic Orthoepists have written on this subject: De Sacy in Notices et Extraits vol. viii. ix. Wallin ZDMG. ix, p. 18ff. xii, p. 599 ff. Zamaḥšari, Mufaṣṣal p. 1AA and for the Hebrew, 20 Derenbourg, Manuel, p. 18. Harikma of Ibn Ġannāḥ (ed. Goldberg) p. 5 ff. Dikduke Hateamim ed. Baer and Strack p. 6.
 - 9. Ms. B has ...; but so is reckoned among the sibilants.

a) Comp. El. Tirhân 34, 4.

b) Comp. El. Tirhân 37, 10 and note 1.

c) אותיות חשריקת comp. איתיות השריקת Harikma, p. 6, 13.

The order of the letters according to their pronounciation shows that wau and yôdh are to be read here. Bar 'Eb.h i, 195 (comp. Zamaḥšari, l. c.) مر حملت محمد حملت محمد معنى الجرف; Brücke, Beiträge zur 5 Lautlehre der arabischen Sprache, p. 36 ff.

- 10. Eliâ seems to have a sound in mind similar to the French "son mouillé", comp. Duval, Gramm. Syr. p. 24. The Arabic Orthoepists reckon J to those letters, pronounced through the tip of the tongue being laid on the upper teeth (Wallin, ZDMG. ix, p. 18), 10 which are called בי الخرف الذلقية (Wright, Arab. Gramm.² i, p. 4). Stade, Hebr. Gramm. p. 61. Harikma p. 6 מוצא הלמד מקצה הלשון (Stade, Hebr. Gramm. p. 61. المتابع המשנים המשנים המקראים בלשון ערבי הנאנא (צוליים).
 - 11. Bar 'Eb^h. enumerates but three. To sin he gives a separate place with yôd^h. Compare Notices et Extraits ix, p. 27.
- 15. Bar 'Ebʰ. l. c. به عته ماله معن بن ; compare Brücke, p. 47.
 - 13. Bar 'Eb^hrâyâ i, 195, 24.
- 14. Comp. Jacob of Edessa ZDMG. xxxii, p. 485: معرض عموني.

 Lagarde: Praetermissorum libri duo 204, 8. حند لعدي Eliâ of 20 Tirhân 4, 20 (transl. p. 7).
 - 15. Harikma p. 6 אחת במלה לסמד הרבה הרבה עליהם רדע כי קשה ודע כי קשה אחד לסמד מחודה שתהיות שתהיות ישתה ; compare Eliâ on the same page, l. 18.

a) See also Bacher: Abraham ibn Ezra als Grammatiker, p. 46.

b) Notices et Extraits, ix, p. 16 فأرَّلها الهمزة رمخرجها من ارَّل الحلق فيا .

جانب الراس ايضاً لكن المصنّف لمّا راى انّ مادّة الحروف الصوت وكان مبدأ الصوت من الداخل اعتبر هنا شرف المبدأ نجعل جانب المبدائيّة اوّلا ومقابلة آخرا.

Comp. Steinthal p. 589: Apollonios meint auch, dass die Buchstaben eine bestimmte und vernünftig begründete Reihenfolge 5 (τάξιν ἐν λόγφ) haben, der gemäss das α voran geht, das β folgt. •)

18. Comp. Amira, p. 34 f. Hoffmann Gramm. Syr. p. 89. The fourth question and answer in the Dialogues of Severus show so 15 much similarity with our passage, that I allow almost the

ἔστι δὲ φωνῆεν μὲν ἄνευ προσβολῆς ἔχον φωνῆν ἀχουστήν... ἄφωνον δὲ τὸ μετὰ προσβολῆς χαθ' αὐτὸ μὲν οὐδεμίαν ἔχον φωνήν, μετὰ δι' τῶν ἔχόντων τινὰ φωνὴν γιγνόμενον ἀχουστόν... ملته، با جهمتا حلل بضیا جس ملس قلی معمدان، مک هتیم لسدتهمی حمدانی منعمه مقلی معلمی

هلم دم دهمةم دله فله حلد دله معمن المادمام المعملية الله علم مهم المناهم،

Comp. further Dionysius 9, 7 and 11, 2 with σύμφωνα for Aristotle's ἄφωνα.

a) Comp. Flügel: Grammat. Schulen der Araber. p. 39. Bacher l. c. p. 55.

b) Read 🗪 🖚 Martin, Histoire de la Ponctuation 1875, p. 73.

c) Comp. the definitions given by Amira (p. 31) in the name of Dawidh Bar-Paulus. Arist. Poet. Bekker, p. 1456:

whole to follow here. Fol. 4a. and the individual control of the c

במנשה האוכין הצולה הכלפין מובשה ומבשה סיביאה. ەفِلْمُنْكَ، وَسَدُنُى مَانَدُى مَانَى مَانَى مَانَى مَانَى مَانَى مَانَى مَانَى مَانَى مَانِي مَانِي مَانِي م ومريع المعالم ومل معم والم عمل علمه والمعار معلم معرفة المعار معالم المعارفة المعار شلم عدم حمله احتقاله. حملونه عليه. افغه دم مماهه، איש אים האולם. בל. בשם האלשאי וביש הם איש השמשה مهد در بخدی. محتی مید در با مرد در بخدی محتی کرم ماده « لحدد دخرُخُم مخخف له نموب. سحيح دم افغه هنر بمقام وهبعب لحل بجر سدوم المقام (أ له نصم 15 رفاد نام محد، المام الماد بعد الماد الم المأم دالم المرابع موصه وه رحدی و بورم بورم بورم بورم المعرب من المعرب و المعرب و المعرب المعرب و المع لمسلم. سخيّ بر مملمه، بمعرب سه بحده[م]هير لمسلم جے مہدہ کے بہہ دم نصطب دھولمصمر لحل جے مون حصمہ مو مود المعلى وحمومهم المسم في وه.

- 19. Comp. Accurensis, cited Payne Smith. Col. 409.
- 20. For the terms 11. and hads a compare the excurse of Hoffmann, Opuscula Nestoriana, p. xvi.

c) Read. Comp. Martin, Journ. Asiat. 1872, p. 440.

d) Erase! e) Compare Duval, Gramm. Syr., p. 75.

21. Comp. Amira, p. 32. Eliâ of Tirhân 21, 7; 22, 20; 30, 3: 33, 11 &c. Arabic كرية على على على الله على الله

لحسر دوروب حالم حمومه على عديه حلالم حديم معموره فيت سد مستعدة "مهموس حدة فاحل (Comp. Jacob of Edessa ed. Wright. pp. 4b. 5b). In another part of the Dialogues (fol. 41a) Severus speaks of the 5 same subject in a somewhat different form. Fol. 42a, bottom, he proceeds, nearing Eliâ of Nisibis again: को केर स्थ रावान (fol. 42b) Khazinhhari Kaluar eus Khaisak Kiml [7] عحقه مخله مدعه لحته محتمد لم حه مدوعه. مامعنعه عبد ملك منه كاء مده منه به كاه ان معما ماعهم ماء معمد من شعبه قد مرميخه ما الاستارية الم مرد «مكتمك بعقمهم المكلم مجمه «مدنمه - دکماه حلر. مصعم عدد. محتعلم. ملح هجم علمه. ملسدته ا محدد المس المحفية مل المحنوب سلم المحمد ملم سلم المحدد سعتمس علم مجمع موسم معدد الله مامونه، دته ولم مهم هجه صوره مدهده مديد مديد ١٥٠٨ وته ١٤٠٨٥٠ مام منه منه منه العالم: مر وحزوم بالمرابع المرابع الم حلء معند بعد ميده . فيدعم مله : بعد عداء ظر مسمه مل، سف حقام ،قب بعقه مام مرمن مدمينه مدرمامهماده : معقههم مدميه مامع مستمير. مدة تهمله كماهدار. مهجمرد معمود فلسم مر: مل حلمه بعن احتنده «هندم بمومم. وسر المحموم عل فوس محتم وسحن المعنى محموم محمر معرب مربك ويضدح برحهه وم المان يمح بري دهه عموم حبت

a) P. S. col. 1583. b) Read الكومية. c) Perhaps الكومية عنه أواد الكومية عنه الكومية عنه الكومية الكو

d) Read without at the end. e) Delete the points!

f) Supply wish.

کے سب کہ مصلی تبجی فئی معتب مختر ہے، (10.43a) کے سب کہ مصلی تبجی فئی معتبر بدسمتی فئیں بجی نے دس کہ فئی محلی کے فئی محلی محلی محلی محلی محتبر دھے لیدے کا تبخی محتبر دھے لیدے کا تبخی محتبر محتبر دھے لیدے کا تبخی محتبر محتبر دھے لیدے کی تبخیر محتبر دھے لیدے کی تبخیر دھے کی تبخیر دھے لیدے کی تبخیر دھے لیدے کی تبخیر دھے لیدے کی تبخیر دھے کی تبدیر دھے کی تبخیر دھے کی تبدیر دھے ک

م العديم جه جه دهم لا فزم جر العميد.

محسب بحده وحديه حد له بعنجه.

معرب به الله المستوري المالي المالي

a) I fear the text is not quite in order here.

b) Compare Phillips: A letter of Mar Jacob &c., p. 6, 5 ff.

ه) محتمد؟

d) Above the line. e) There follows which is crossed out.

مصلم ومحمنقه للمعبع لعل عللم. لعنتيم محمرتهم مختمم محتني عنمعا مسيمهم عم سمونيحم معميله ادنه. ەج دىدىلمەمقى سىد دى دىلىنىدى دى دىلولىنى: لىملى وكفير وحمل حمد جه عصير.

بجمسة مد سله محسفه لل مه وسمة بدرة

אבי ישוד האלובלה מבוצלה מאשמבה מוליםבה מומחבה ملاعمليم ومستقيم مصمة المعاصمة

سه ععر ته دجهم فنه سه مهم عصر سه. هلم داحم محند صهةست مفلمهان ملعمة عب مجم مند زدمه متعبي.

Bar Ebhrâyâ i, 209, 10. بنعر بدنمعاء بنعة حابسه مِهْنَم حة حي ممه جم غجيب مفتريم صمعه. حسب حماديم مهمه حماته.

والحومية محفرته المحتب الحالم Ibid. p. 200, 21. 15 نوص مل سم مرح مدخص مدخم مل معن مد and alk - abor

Compare ibid. i, 13, 16. Metrical Grammar ed. Bertheau 20, 162. Duval, Gramm. Syr., p. 175.

24. Comp. Jacob of Edessa, Wright Catalogue, p. 1170. Bar Zô'bî, fol. 52a: منتعه منتعه بن مناهله معنفهم محند بع منكناد مهد مصفده متعمده جع دهنه معنده، محم منمحته مهم منخنه، جم منخنه، ەدىقەنىكى جې دىقەنىكى دەنىنىكى جې نەسىكى. مەحسىنىكى جې 25

5

a) Read ________.

هعسه. معمخنه جر عمد. ممننه جر نف. محرفنه جر حراب منهمخنه جر نهمه.

Comp. Duval, p. 403. Hoffmann, De Hermeneuticis apud Syros Aristoteleis², p. 197. Bar Zô'bî in his Metrical Grammar, fol. 105 a.

معتم المنتج بعد المنتج. معتم حالمنتج. المنتج به معتم معتم معتم معتم معتم معتم معتم المنتجد، المنتجدة معتم المنتجدة المن

مه لمعهم مدخ بلمعهم. لمعم مدحه میلانی. لمهم مدحه میمهمه. مرب سه نمام بحدی. مدخ لمعهم لمونی. مدخ لمعهم نمونی. مدن نمونی نمونی.

With which compare the following from Dionysius:

25, 3. Είδη δὲ δύο, πρωτότυπον καί παράγωγον, πρωτότυπον μὲν οῦν ἐστι τὸ κατὰ τὴν πρώτην θέσιν λεχθέν, οἶον Γη, παράγωγον δὲ τὸ ἀφ' ἑτέρου τὴν γένεσιν ἐσχηκός, οἶον Γαι-ήϊος. Comp. p. lxxxiv.

5

10

25. Jacob of Edessa (Phillips, A letter of Mār Jacob, 7, 3) warns the copyist against this yôdh.

This rule seems, however, not to have been strictly followed. 5 The word was written with yôdh e. g. 'Aphrem, i, 100 C. and without, ibid i, 392 B., comp. Bar 'Ebh, i, 203, 3. Bar 'Alî in the Gotha Ms. (ed. Hoffmann, No. 1967) has yôdh. The Christian Palestinian dialect writes Andre ZDMG. xxii, p., 461. Duval, Gram. Syr., p. 59. Severus in note 23.

- 26. This is the punctuation in the Mss. The form, however, does not agree with the rule here given. One expects 'Antiôkh(i) for which I have no example. Payne Smith col. 266 gives 'Antiôkh.
- 27. For both forms comp. Payne Smith col. 412. Bar'Alî ed. Hoffmann, No. 1670. Merx, Gram. Syr., p. 118. For the other 15 examples see Nöldeke ZDMG. xxii, p. 464 note. Syr. Gram. p. 25.
- 28. Comp. Gesenius, de Bar Alio et Bar Bahlulo, p. 19, n. 32. Wright, Catalogue of Syriac Mss., pp. 103a, 107b. Bar 'Alî ed. Hoffmann, Introduction 3, 9. Eliâ of Tirhân 18, 11; 19, 14; 28, 16 &c. Bar 'Ebʰrâya, ii, 38, 6 comm. comp. Talm. Bab. Šabbatʰ, fol. 63a, 20 and especially Kiddušîn fol. 49a מבורהו מסוק כבורהו and hereto Schwarzauer contra Geiger, Zeitschrift, v, 246 in Orient. LB. 1843, 667 (to which Dr. Steinschneider kindly called my attention).
 - 29. From _____ to the end of the paragraph published by Martin, Journal Asiatique, 1872, p. 459.

a) Levy, Targ. W.B., ii, 319.

رض حملت بن احتد معد معد معد عنه حممه المرابطة المرابطة المرابطة المرابطة المربطة الم

- 31. Does Eliâ mean the Christian-Palestinian dialect? See 5 the Evangelium translation published by Count Franciscus Miniscalchi Erizzo (Verona 1861 and 1864) and the fragments in Land, Anecdota, iv, pp. 177 ff. It is generally so called; see Bar 'Ebhrâyâ in 'Auṣar (')râzê ed. Larsow, p. 3b, مامياها من المناها المنا
- 32. Bar Zô'bî in his metrical Grammar Ms. Sachau 306, 15 fol. 113b (cited by Hoffmann, de Hermeneuticis &c., p. 62, from Ms. Petermann, 9, fol. 12b.)

معلی همتریه. مهند میم مهنده. دهنه میده هیمده. دهنه می جله دمینه. دهاره می خمعیده. دماره می خمعیده.

Severus, fol. 12b: محمد حديم عدم عدم عدم عدم 25 حقام مهند بقل مدم عدم عدم 25

a) Comp. Metric. Gramm.

مهده و المرابع الم

With Severus compare Bar 'Ebhrâyâ, Metr. Grammar (ed. Bertheau), p. 28, l. 247 ff. kethâbhâ dheşemhê 41, 8 ff. George Karmseddin (Payne Smith, col. 450) follows Eliâ closely. It is a pity that the Syriac text of Karmseddin is not given more frequently. It would serve to show us the sources of which this Maronite 20 made use^{a)}. Compare Dionysius 31, 5:

πτώσεις όνομάτων εἰσὶ πέντε·
όρθὴ, γενική, δοτική, αἰτιατική,
κλητική. Λέγεται δὲ ἡ μὲν
όρθὴ ὀνομαστικὴ κὰι εὐθεῖα,
25 ἡ δὲ γενικὴ κτητική τε καὶ
πατρική, ἡ δὲ δοτική ἐπι-

a) Comp. Löw, Aramaïsche Pflanzennamen, p. 148.

σταλτική, ή δὲ αἰτιατική κατ' αἰτιατικήν, ή δὲ κλητική προσαγορευτική. Compare p. lxxxvii.

دغومه، هموسک « دعافه هموه، هموسک مهومی، هموسد به مدخومی، و عمی هموسد به بهرمه، و عمی هموسد به بهرمه، و عمی هموسد به بهرمه، و عمی هموسد به بهرمه بهرمه، الدفاعی بهرمه بهرمه،

مهمه, عجه حلهه، بمه تمد بهدن. حدنهه. هر دنده، دهمنه دم مهمه، عجه همونه بهه ف, دمه دنده، همنهه دم هنه مدعه دهدلهم 10 دعجتهم هار محلط. ولم هونده.

Ibid. 67, 3 on the pronoun.: πτώσεις πρωτοτύπου μὲν ὀρθῆς ἐγώ σύ ζ, γενικῆς ἐμοῦ σοῦ οδ, δοτικῆς ἐμοῦ σοῦ οδ, τὰ τιατικῆς ἐμό σὲ ἔς, κλητικῆς σύ παραγώ-γων δὲ ἐμός σός ὅς, γενικῆς ἐμοῦ σοῦ οδ, δοτικῆς ἐμῷ σῷ ῷ, αἰτιατικῆς ἐμόν σόν ὅν. Compare p. xciii.

The national Grammarians designate the cases with the following expressions:

κλίασα, κλίασα) (Bar 'Ebʰrâyâ, i, 42, 16; ii [ed. Bertheau] 30, line 259), Hoffmann, de Hermeneuticis &c., p. 191=25 πτῶσις (Steinthal, p. 260) pl. κλίασα Payne Smith, col. 450. Dionysius in the passages cited above, Eliâ of Nisibis. Eliâ of Tirhân 19, 21; 24, 19. Bar 'Ebʰrâyâ, i, 42, 4.

a) Comp. Eliâ of Tirhân 8, 25 f.

b) Read Aliss. c) Read paradar.

d) V. Las comp. Harikma, 7, 1; 10, 11; 12, 2 &c.

حماعت حمامه Bar 'Ebh. ii, p. 32 comm. Eliâ of Nisibis. حمائله Hoffmann, de Hermen., p. 59. Bar 'Ebh. i, 40, 25; 211, 9-13.

τα. ἄρθρον, Duval, p. 406. Hoffmann, de Hermeneut., 5 214, 35. Eliâ of Tîrhân 5, 14; 9, 12; 19, 21. 3)

κρόθεσις, Severus, fol. 14a. 'Aprêm in Bernstein's Chrest., p. 169; retaining the Greek word:

αἰδὶκ, ἄρθρον, Eliâ of Ṭîrhân 9, 12; 19, 21. Severus, fol. 14b, 39 a. Payne Smith, col. 403.

ο ωνωλ, πτῶσις, Eliâ of Ţîrhân 24, 19; 21, 9; 34, 8. Severus, fol. 39 a. Bar Eb^h. i, 41, 19. Hoffmann l. c., p. 199.

(Steinthal, p. 291).

حماهات Eliâ of Ţîrhân, 8, 9.

15 **Κάται Ε**liâ of Ţîrhân, 8, 12; 24, 18; 34, 8 = κλίσις. Hoffmann l. c., p. 199. Duval, p. 401. V Κ΄ ς = κλίνω.

*Αρθρον ἐστὶ μέρος λόγου πτωτιχόν, προτασσόμενον χαὶ ὑποτασσόμενον τῆς χλίσεως τῶν ὀνομάτων, χαὶ ἔστι προταχτιχὸν μὲν ὁ, ὑποταχτιχὸν ὸὲ ὅς. Comp. p. xcii. (The last two lines to be corrected, acc. to Bar Bahlûl.)

പ്രക്കാർ പ്രത്യാർ Payne Smith, col. 1610.

Eliâ of Nisibis, Bar Zôbî, Severus, and Bar 'Ebhrâyâ in his metrical Grammar 32, 285 (ed. Bertheau, p. 28, 1. 28; comp. p. 101) reckon but four cases—Eliâ of Ţîrhân, however, (8, 9; comp. transl., p. 29) and Bar 'Ebhrâyâ i, 40, with Dionysius, five. 5 33. Bar 'Ebh. ii, 35, 389. (Bertheau 31, 280.) aa aka 1130 حم سلم عد خله ماه دفله عدم عدد عدل غدن. ده دهمه غدن Eliâ of Ţîrhân (15,8,10), however, speaks of all four bedbul being used before verbs-and before all of the seven parts of speech; compare Payne Smith, col. 450. With 10 what Elia of Tirhan (20, 15 ff) says of a before verbs, comp. Bar مجر خلی مهد حمالتے حتم علی ، اور کان Zô'bî, fol. 52b: مجر خلی محمد حمالتے دیں ا عدى. دو يعد تعمل عل هله مؤمل حقلهم. ولله تمحد عبد مهدر بطة بنه بدة محد ملع بعه معلم مند 15 كىمحة محجد. لنجحجد. مىمنة معة. مىمى صلب بخم صلم. لنغ حداتلي علمم حتم قلم وحلله عمد حو لمغ معملم دلى نبعبنه. عحقه بمراع بداية مله بداي حدوبة (fol. 53a) عدم مرمد ميه مله عحد مله مد مهمة معتمة و ىمحة لحد. دىد. زوسو. خهل عصم بعظ 20 ہجم عمد بھتنے محل عمد محدقی محلمہ ہم سمندی רביבה אוברא ביים Comp. Dionysius 60, 1 = Ms. Sachau 226, fol. 47b.

34. Severus. ما كعام حيرة من المعالم المعالم

- 36. "In short"—comp. below. Bar Malkôn, fol. 43b. حمد معدم معدم والمعدد معدم والمعدد معدم والمعدد وال
- 38. Both readings are possible. Severus has حمدت . Comp. 20 Bar 'Ebh. ii, 35, 315 (Bertheau, p. 31, l. 277) معتب حقل له حامه الله الله علي الله عل
- 39.
 39.
 <a href
- 40. For Κασωπ comp. Bar 'Ebhrâyâ i, 42, 1. ZDMG. xxvi, 833. Hos. 12, 2; the text there (also in Ceriani's edition)

Ibid 239, 17. كل بسكف منهم . بم كل بالله بالله

41. What Bar Zố bî says on this subject is too long to be transcribed here. It covers from fol. 75 b to fol. 80 a. He divides his material in 24 Kânônê — a method of which he often makes use, and which he has in common with Jacob of Edessa. The whole makes the impression of his having used Elias as starting-25 point. (The first two Kânônê are copied, almost word for word.) In regard to A he mentions him by name (see below).

a) Eliâ of Tîrhân, p. 38 transl. "im 12^{ten} Capitel von Numeri". The citation was found neither by Baethgen nor by his critic ZDMG. xxxvi, 706. It is Num. 16, 26, with which compare Bar 'Ebh. i, 154, 2. (On see Wright, Catalogue, p. 103.) Perles: Melemata Peschitt. pp. 22, 24. b) οἱ κανόνες. Steinthal, p. 683.

Severus fol. 38b. במא ביא הבאסהה הדים הבאסודה بمقدم وزموم بحم للهسط وممعد بجم لحل لع بحالم مستعمر. حب. آه. منه، ملحص حدة دعم لعنه من عديم محمد. خرنه برنه بخوسه سجحه سيك مدنوك مدنوك ديد لايم دخل منهن و روز (fol. 39a) . تم و ديد لايم المرز ٥٥ حمر لد ددده د دخر مد حديثه دودنه בשפא. באהוא הבשאה הגבוא ההנואה הבשפא. درة[٢] أنها بالما المعالم المع مهدة عمله. للافته. لدونه. لحمله. لحصره]٤٠٠ ملبوز عمله. ١٥ Here follows the passage on هـ- see below. حمفت حرم دنع على بالمدركة مدمة مهم المالع مدركة المالع عنه دران المالع المالع المالع المالع المالع المالع المالع المالع $oldsymbol{L}$ حنص $oldsymbol{L}$ منی $oldsymbol{L}$ می $oldsymbol{L}$ می oldsymbolمدهنش سبه وسلمه (sic!) درم، حمله، له حدة دده نه، لم دونع لحصبه هبحه. محرب مفدم مفدم، 15 منب صمعا عنها. من من حدم در من المنافع عد مدام درهازمع، محل دهازمع، والمرتبع المربع مراعة بالمامة والمراجعة بالمامة معدية معرفة مرامة مرام 20 אם במב הלהם השההם על (fol. 39b) סב ההלהם המסה הלה مامد مدده د مده مده مده مده د مده ماسم مدونيهم مد مر مدهم مدونيد لحصيه مرم . مردنيهم علمه، مه معد لدله عهد مددهم. مود مدعم مدمهدمهم

a) Read . b) Add the copula. c) Seems to be erased. h) There seems to be something wanting here.

ordicaipy organopy. Orainy rememo ححلمهمه مود مول لعصيه وحمهم الم معمدالهمه مضقطهم : فيحيله مصكمه عن محممهم بضم אסב אשאאה מה בישאל: מא המלפש ארשע בישא و لنهمت من محمد مله مله حبن جنب مجنبه جنبه. مريد ريدم: محدة حدةم مسرة. سرةم. معذب عذهم. Mayor it a sept epomby they ser expert מס לסבשה ושאל אושה ואשהי השובה העשבים משובים. شهدت. شهده: مند. حفندس فنجه منجه. دني. دنده « ۱۵ عحد منعما حجم علم مام معلى محدمة محدد 10 ج ښعد هتودهم. مه سولم له محندم. منهم. «ندیم. دندیم، نریسه، کورنه، کورنه، دندیم دینه نواره (fol. 40a) καρά : ται κατά, πατά (b από, τατά κατίω عمده مغلب غيله تحدة به تحله مهد مهد مهده 16 من معمد ملبلهم (ه: حل ص سعب فسع محمد مهم 15 حندهماء دنموم بدم مدر مركة المام والمام المام ا محد حموسه وغد معرف المعالم المعالم والمعالم والم فعر معند دلم اوحدحه: مهم مدهم مد محدم مد

a) A repetition! See above. b) Comp. Wright, Catalogue 544b. Aprêm, i, 99 A, 163 C. Eliâ of Tîrhân 16,3, ZDMG. xxxii. 487,22. c) Read i?
d) In the Ms. there follows after which some words seem to have fallen out. e) after which seem to have fallen out. e) af

אבדו אבוצ. מסב אלבה אדם אלבה אולבה בעוא حملع لدهيم سبه حر سلم: سحد عمدة منه بمبحديث مومه علبهم. مومور علبهم اعبدهم مدهدة مه لح نحسمه مهد عميسه لصديمه معزينه « محميمه. محرب وهمحة مجلًا. عمله مسؤلًا. ممنلًا. ملك. ملهلًا. والمسلم. و مملك معفودن معمدة بن معندم والمدر مهمهم ورج معر مسائلة فيد مدم مد بدر معرف ما المسلمة هر. مر مرسعه فر مرفعف مر مرموسام مر مرموسام مر مرموسام مر مرموسام مرمو مة, حة دحكم ل لعديمه. حمد نبيه ننه في منه مسلم. بهد. سمد منیم مدیم حکله میم (fol. 40b) محمد ا فه ولا يعدد محدود المحدد المحد وحدود حجة من محرة وماهم عدد المفاحدة المفاهمة حدة کریت ستین برنی بدههای ون بروه برو که برنی به کریم حصدية بعن المنعتم مصعد معتمد ما تبدر مقامر شععه r μα hom o an b eb c x repulses. va, rarea 11 المصمة عليه مدر عديد عديد مديد مديد ممكديد. حديدهد حديده مسيده مسيده مريده مريده مديدة مده م النعب حامة كستم وحالم والمراجع موسم معهد بدونه مد مدين مكتل دهون سدي من مونم مديمه مهن : فعد لفر مدر حديث معنفل معدول معسلام مح مراه المعتمر من المراه المراع المراه المراع المراه المر بن. But fol. 14a ff. Severus has our text word for word; as also Bar Malkôn, fol. 45 a.

a) Read without âlaph. b) Read Con. c) Read Con.

انه محمعه ط نمونه دزهد[ع]م مومعه دزه درمه محمه نولب مومعه خر لمولم موه خر لجل محیم خود المورد دول المورد المورد دول المو

و مسجد وحل علق الله سامه مهمته. می سبه هدسی وسخد دند لحصیه هدفیدی. همندمه منبن مهر دنه کردنه و فراندی. مدر دوله سبه نجر مهرف وسته. همان دنه مهر دونه. و کردنه.

۱۵ معتم عصفه مخت حقل هلم تقلتي. معم تخلم عم معم حلمه حلسه حتمل. محفله مي معم حمله احسله معمدس. غلف مني معم تغلب مول مرجس فلهد. محد نعد لحصب ملك محسن خملين خملي.

ور حامعه المبابعة مهام محاب. محامله تبخخ مجحة المبالمة، محسد لعافر. محمله حكوبة مهدد بخفل المهادي المحاب. محمد وتعود ملاهي وعلام. فرحمه فرسمايه مسالم الله بحافظالم.

a) Read . b) Read . advasta.

وفهود ولغرت وتدولح وتفعهن رجنعم حمديه بحمدية بالمحتفية בלובבא אישי הללכלב הלהכבולא. הההכניא. حمقيم دحلهم لهزييهم وينقش مديك بيرحدد حصوب بعدد مد مصريد مديد مردم دمله معنى محلمه دن المهنبلد. الممحة حديم مربع ويعافرخ مع جر معامرة معدد. مهدح بخا بدح عوم مصر دغد. مملع ووزمه محمنه مل من وجرولحم 10 لط ودوله بعد دوزه مرح مردة محفيها. معے حدملع لعصم حدفددد سدی جم حدددورة. دمة علمه معدم العلم مداء الممالك المحاسبة دسة بجر المت محلك حصيمهم مغر مناسبة لم مهم مجه سهفه «. مهدر ده دده ودي دخ دده». 15 مط سندمله و المستنمه وحد مده عدد. وحوصه لنه عموم مله عدى ومرسم موسد. حر مهورد ١٥مه صحيف فعلم لم من حفيم. محدث ديعده. دحمدنهم عيده لمه خدني. مدح وهم لعدله حسنه في المالم التر. 20 לאלא העבעום אר הכאמעם מיבבעו. ملسك عحكم مدهد دهنهمه دمنم محمل حضيم. معر لسلف عمد مورجد مترمه مايين ماني سعدم مستسلم وحالم معن أعدمهم المسترامة مم حدمت معنه ملم مع بخصمه حد 25

a) Read how. The verse wants one syllable.

omly new reach. etakem. etake. etake. etake. etake. etake etake. etake etake. etake. etake etake. etake. etake. etake. etake. etake. etake. etake.

- و معرفی در کرد به می در بات می در ب

هم للالله سعة الله عدة. مهد له مة مه الله الله معامدة الله منها.

Compare Hoffmann, ZDMG. xxxii, p. 750. Duval, Grammaire Syriaque p. 119 gives a different explanation—which however will not account for the fact that the same pronunciation occurs with the other case-determinatives (see Bar 'Ebh. above). Compare Bar 'Ebh. i, 220,27 ff.: ii, 644.

- 43. Thus with e; see Bar 'Alî, ed. Hoffmann No. 3500—but Payne Smith col. 1125 (see note 45) a.
- 10 44. Bar Ebh. i, 212,9 (comp. 240,2). בא הבי היא אב בא הביא. במבא. במבא אבו הביא אבין ולאא. במבא. במבא במבא במבא אביא. במבא הביא אביץ. במבא אביץ.

Comp. Nöldeke, Mand. Gramm. p. 163. Duval, p. 116. ZDMG. xxvi, 829.

- in the Lexicons: The Singular is generally given as منت Duval, p. 116. C's بنت is formed only after the analogy of the other examples.
 - 46. حتى عصرتاء probably signifies: the noun with محتى خقري (personal Suffixes) mentioned below.

ر مراب المراب ا

48. For this expression see Bar Zô'bî, fol. 45b, 82b, 86b &c. Bar Malkôn fol. 46a (comp. note 41 end) جمعة حمدة .

Severus fol. 35b عدمة حمدة .

Bar Zô'bî fol. 81b حمد .

Severus fol. 41b et. al. When not annexed they are called حمدة حمدة .

[Eliâ of Nisibis], for 15 which Severus fol. 37b has حمدة حمدة .

Bar Zô'bî in his metrical Grammar, Ms. Sachau 306, fol. 114b (حمد علي المحدة) explains the expression:

ووز عبر منه الماد الماد

a) Comp. Harikma, p. 109 פרדים ומהם דבקים [מהם] ומן כנוים.

جمعته نعفت مهمه. هه دنف حداتها نفد. لعمه الله نباهها نفد. حمه الله نباهها نفد. معانه النجام خدام.

49. This passage is to be found in Martin, Journ. Asiat. 1873, p. 149, Notes 1 and 2, ibid. 1875, p. 69, of the reprint. comp. ZDMG xxxii, p. 741. Honain is mentioned by Bar Zô'bî, fol. 32a,

Σχήματα δύο, άπλοῦν, σύνθετον άπλοῦν μὲν οἱον ἐμοῦ σοῦ, οῦ σύνθετον δὲ ἐμαυτοῦ σαυτοῦ αὐτοῦ comp. p. xciii.

5

10

racier et estr racom: Etc. Etc. Edo. Ester Et racom. Etc. Elesa. Etc. Etc. Elesa.

a) Comp. Dionysius 68,1 = Ms. Sachau 226, fol. 48 b:

80b, comp. Eliâ of Tîrhân 29,17; 32,15. Severus has probably this passage in mind when he writes fol. 16b.

مستنه محنی داده دههفیم. آن دهجنای دوروده و دروده داره دورود در دوروده و دروده دروده دروده دروده دروده دروده و دروده

a) Ibid. transl. p. 3 Baethgen mentions a newly acquired Ms. belonging to the East India Office containing Grammatical treatises of Honain. It is probably that published by Hoffmann in the opuscula Nestoriana (comp. Ms. Sachau 5, No. 3; Ms. 72, No. 14, in the last of which, one of the authorities is named in stead of ATILL. This last is also fuller at the end than Hoffmann's edition).-At the end of these Notes I have printed the text of these last pages according to Ms. Sachau 72 .- Abraham Echelensis in his edition of the Catalogue of Abhdîšố (Rome 1653) gives the following from—the kethâbhâ dhenukzê ?—of Ḥonain par Isḥâķ: (text عممه) كالمناه مناهم المناهم والمناه المناهم الم ا المعلم المقد I shall merely mention in passing that the lexicographical work of Honain which appears in the most curious forms. Fisdasmachius, Susimahoh, taksimahi (Steinschneider was the first to see that all these names referred to the same work. See Virchow's Archiv für pathol. (Löw, شقسماهی and شقسماهی (ZDMG xxiii, p. 196) and شقسماهی (Löw, Aram. Pflanzennamen, p. 17) is simply the Syriac משכון (Heb. בשכון אביק, Virchow's Archiv, l. c. p. 309.) See p. 18, Note iv &c.

b) Read List. There is a stroke over this and the following word, as if they were to be deleted. c) Add the copula. d) Add., c. e) Ms. tau with kuššâyâ!

> مهلهم وب بدهم. حمعیمه وبدهه وروحت. مملیل هنودهه و وروخت. هنودهه وبوعه مهوهن.

10

a) Khirom? b) Merx, mihi ignotum. Read Kaiw, which correction, as I see, has already been made by Martin, Journ. Asiat. 1872, p. 373.

- 51. bi.—Eliâ here, Bar Malkôn, fol. 46a. Bar 'Ebh. ii, 36,329 (Bertheau 32,291) where the pronounciation is testified to by the metre, Bar 'Alî ed. Hoffmann, Nr. 4485 (also bei P. S.), Bar Bahlûl (Ms. Sachau 305) give but one Syllable. Lee's Pešiṭta and Payne Smith col. 1616, two.
- 52. This pronounciation of (Bar 'Ebh. i, 211,7) is understood to be the opposite of the following, of which it is said, it is pronounced (i. e. Alexan); see below. Bar Malkôn, fol. 45 b (comp. Note 41) has the same terminology. It is generally called (Severus fol. 39 a. Bar 'Ebh. ii, 10 36,330, p. 37 comm.; the third (Bar 'Ebh. ii, 35,324. Ebhdokhos fol. 119 b et al. (Phi graecum? often in Onomastica Sacra ed. Lagarde, ZDMG xxxii, 747) on Asiat. 1872, p. 377.
- 53. Acurensis (Merx, Gramm. Syr., p. 75) اعلم ان الفآء المركّكة (آخرة ولم تتركّك اذا سقط عليها احد لم تقع في اوّل اسم ولا في آخرة ولم تتركّك اذا سقط عليها احد الزوايد الا قد معملهم . . . Bar 'Ebʰrâyâ i, 211,7. حمله حميم ممل مله حجيمت حميم حميم مله حميم حميم مله حميم حميم محميم محميم محميم محميم محميم محميم المحمد تحديث المحمود المحمد ا
- ثُم اعلم ان ليس ه متحرِّكة (Merx, l. c., p. 75) علم ان ليس ه متحرِّكة (كا عام الله عنه عنه الله عنه ا
- 55. Comp. Bar'Eb^h. i, p. 242,9 ff. Bar Zô'bî has appropriated this (see fol. 80a) almost word for word, comp. ZDMG xxxii, p. 74b. 25
- 56. This division and the restricting the use of the word for the vowel-letters alone, I have found in no other Grammarian. Bar 'Ebhrâyâ ii, 38ff (Bertheau 34) knows only of two divisions: such as are written but not pronounced, and such as are pronounced

but not written. In the kethâbhâ dheşemhê he makes also a distinction in the terminology; the second are termed Addha 202,13 (but not restricted to a comp. Eliâ of Tîrhân, 41,12), the third Addha 203,23.

58. Bar 'Ebh. (ii, 39,363) almost with the same words:

معاد ماه به خابه مناسة مناس ماله مده المالة مناس المالة ا

مهم مرك في ومعلى معلى معلى معلى معلى المعلى المعلى

10

In the kethâbhâ deşemhê, however, he views this yôdh from a different standpoint, since he reckons these examples under the âthwâthâ methhallephânyâthâ—as Bar Malkôn in Note 57. Kamîs bar Kardâhâ (Ms. Sachau 306, fol. 125a):

The comp. Bar 'Ebh. i, 204,22; 203,25; 236,9. Payne Smith col. 1735 cites a passage from Karmseddin, without seeing that it is, word for word, the same as that of Bar Ebhrâyâ cited at the commencement of the article. Under 20 Ho col. 2078 we find the same passage again. Severus fol. 42 ab.

Characa Alasala Alasala

59. Severus fol. 41 b. Payne Smith col. 1484. Severus fol. 9 b. Bar 'Ebh. i, 209,18. 210,18. Hoffmann, Opuscula Nestoriana 18,6ff.

- 60. Comp. Severus fol. 40 b مرمستا عليه عمد and 41 a.a.)
 Eliâ of Ṭîrhân 9, 24; 22,10 حمد خانان نافل 3,18. ZDMG. xxxii, 481.
 Ms. Peterm. 15, fol. 58 b حمد مستام مصنع مصنع مصنع عمد المعامدية ألمان المعامدية ألمان ألما
- 61. محارت محارت معلقه من معلقه المسلمة المسلم
- 62. Compare Eliâ of Țîrhân 41,11. Severus fol. 11 a. Bar 'Ebh. l. c. 34,311; and for the next two cases Bar 'Ebh. ibid. 312,313.
 - 63. Bar Malkôn, fol. 47 a:

- 65. Although in Mss. B and C it does not belong here, as it 10 has already occurred under the âthwâthâ methgannebhânyâthâ.
- 66. Bar Ebh. i, 202,22. حيهه عدم منهمه منهمه منهمه منهمه منهمه منهمه منهمه منهمهم منهمهم منهمهم منهمه منهمه منهم من
 - 67. Severus fol. 43 b. Khahk Lar iskal Kana
- 68. Comp. Martin, Journ. Asiat. 1872, p. 335 كان المناكة or كالمناكة (Jacob of Edessa ed. Wright 3b) الابدال العالية Jbn Mâlik (trans. ed. Dicterici), p. 383 ff. Mufaṣṣal, p. ۱۷۴. (Fleischer, Beiträge 1863, p. 112). Al 'Aṣma'î wrote عناب القلب "Ueber die Umwandlung (eines Buchstaben in einen andern) und die Vertauschung (eines Buchstaben mit einem andern).

a) Ms. Mus. Brit. c) The Ms. is here defect. So in my copy and Ms. Mus. Brit. d) Ed. Phillips, p. 6, 7.

דמרות בקצות האותיות בקצות (cibid. Manuel de Lecteur, p. 32, 1) המפן (Arab. انقلب 'Ibn Mâlik, transl. p. 377. Notices et Extraits ix, p. 35.) Bacher, l. c. p. 16.

- 69) Bar 'Ebhrâyâ 208, 22 gives 'Eṣṣṣ 'thã, whom Duval. Gramm. Syr. p. 41 follows; but compare Nöldeke, Mand. Gramm. p. 46. Merx, Gramm. Syr. p. 101. Lagarde Gesam. Abh. 189, 11. The Kur'ân readers are warned against this. Notices et Extraits ix, p. 46.
- 70) With the exception of Semkath before dâlath, Bâr 'Ebh. i, 10 205, 21 gives this change as specifically Nestorian. Mufassal ۱۷4, last line: وإذا وقعت قبل الدال ساكنة أُبدلت زايا خالصة كقولك Comp. Rikma, p. 47. For في يَسْدُرُ يَزْدُرُ وفي يسدل ثوبه يزدل لم Lagarde, Gesam. Abh. 57, 4. Löw, Aram. Pflan. 209. Nöldeke, Mand. Gramm. p. 45.
- 71) The last example does not belong here, comp. Mufassal, p. 144, 10 الطا التي كالتاء. ZDMG. xxi, p. 193. Nöldeke, Neu-Syr. Gramm. p. 41. Mand. Gramm. p. 42.
- 72) Bar 'Eb^hrâyâ i, 208, 10. Mand. Gramm. p. 38. ZDMG. xxxii, p. 748. Comp. Brücke, Beiträge zur Lautlehre der Arabischen 20 Sprache. S.-A. p. 24.
- 73) Bar 'Ebh. i, 208, 15 doubts the correctness with respect to kâpodkâyê—the dâlath of which he reads with Rukkâḥâ. 'Ebhdokhos says the same. fol. 128a خنته عنه المعالمة ال

a) Metasyaîth as the text has. In the translation I have made the correction.

- 74) Comp. Bar 'Ebh. i, 208, 3. I fear the text is not in order, as I see no cause for pronouncing the a in the forms of the with Kuššâyâ. Ms. Mus. Brit. add. 25876 offers the same reading.
- 75) To be added Duval, p. 41². Comp. Merx, Gramm. Syr. 5 p. 100. Nöldeke, Mand. Gramm. p. 46, note 4. Payne Smith, col. 1717, following Bar Bahlûl, gives which he has simply taken from Castell p. 428. Read (comp. Ms. Sachau 306 fol. 120a, in note.
- 76) We should perhaps read κίναω σπεῖρα in the text. 10 Comp. Nöldeke, Mand. Gramm. p. 44, § 47. Beidâwî to Sûra 37, 19 mentions a case before b. In and the Kur'ân Massorete (Notes et Extraits ix, p. 47) before b. Flügel: Grammatische Schulen etc. p. 59, comp. Brücke: Beiträge etc. p. 20. How sephar yammâ comes in here I do not know.
- 15 77) Read M°rakkakhthâ?
 - 78) Bar 'Ebʰrâyâ i, 206, 19. Auṣar râzê to Tohu 19, 13 من معد معدد الكان التي كالجيم. Mufaṣṣal, p. ١٨٩,10 الكان التي كالجيم comp. Nöldeke, Mand. Gramm. p. 41, ZDMG. xxxii, p. 748.
- 20 79) Bar 'Ebh. i, 208, 18. Comp. ZDMG. xxvi, p. 829, xii, p. 607. Wright, Catalogue of Syriac Mss. etc. p. 104 a. Saadyâ cited by Derenbourg, Manuel p. 207 والشين الثقيلة ففيما بين الشين والجيم 148, 3. Notes et extraits, ix, p. 26. Barth, Kitâb al-Faṣiḥ p. 18.
- Bar Malkôn fol. 47 b has all this with the exception of the change of semkath to sâdhê, + dâlath to tau.

مريم معدد معومات حماله معدم المعتمن المعتمدة. ومعرد معدد معدد معرود المعدد الم

a) But compare Bar Malkôn in note 79.

b) One syllable too few.

مهند عد معنه، مهم اماقه هد عدده مهمته حيس مناهم درني حميهم معتميهم מנים כנוכחם ו, אבוא ובשבא מובחשבו לא. האם למחם הבללועאי פא עו, אם ועבאי. 5 لصحوط مه ال مذبة دمهونهم وهفة محمد ه حل لمن علمه وحدة من حدمه العسمة. سميه منه منه بخليه مدم منه منه منه منه منه معل علم محملة من المعلم معمل من المعلم من المعلم من المعلم ١٥ ميم كبح تهةديم مذبن مهد يعدف يعدف. مك مهد علىمه ودمان درمك سري جم ومعني مه لحل مذبن مه معدم لحمدة عممد. بخفية سرح محداله والمعالمة محم المفاقعة حرم دمة حدمة لمن حدة المن مدم مره ١٥ esulen fik kelk roser ve uifenia. بعد خدم درون محنف محن محن محن محن محن (fol. 48a) عسله يحد لقه حذمدهم مهم يُحمله. ٥ مربلع معيمة عليمة وحدون معيد مليء . شعره معنوب من بنه مهد مقرم سردوه محق ودده معلم مدر حله معلم واحده. مه كحر هنومه موني محم عدد هدوره.



a) Ms. Mus. Brit. c) One syllable to few. c) Read as two syllables. c) wanting in Ms. Mus. Brit. d) Ms. Mus. Brit. which completes the number of syllables. e) Last two lines are wanting in Ms. Mus. Brit.

Severus fol. 43a has the following interesting passage:

معمل معقدلم عدام . معتدم عماد عماد معدلم حله سدنه سبعه العالم المرات ال همه دلتم ه بنيلهم ه و د د د د د د د م د د د لم . د لم . ت. آ. ت. محمحمه الم حق المها ق. د. الله المترفع الم صدعهم. حصهم كنة لحب عنهم ملتقدهم، هممحلتم. محضد حه هب مح بعة لما محرجته محد لحجتهم ەلىمةلى. ھەمدلتى ماك ھى حمدلى بمىمەكك. س حرحمل هد. م حديم معمد. محم وهمدون حعملقم لسلم وحدودهما مهنوم ورديم مدورة لمهم منه[ه]مرز مععة معرة مهل يعم في سامع معل مدله مدله. آه. حديمه مدين فسم لندمهم محمومه بنهم جم و به مضد بجم خصمه. معنود الله عدور الله ع ימש משלא המא אלאשה משב שם (fol. 43 b) : מוס בים משלא ולא دیمه می عمولی معمدلیمهم مورد ره حلمی.

It is clear that this passage bears great similarity to Jacob of Edessa, in Wright, Catalogue etc. p. 1169. As common source we 20 have to look upon the following: Dionysius 12, 5 (compare the preceeding page: τούτων ψιλὰ (καιμ) μέν ἐστι τρία, ππτ, δασέα (καιμ) τρία, θ φ χ, μέσα (καιμο) δὲ τούτων τρία, δ γ δ.

80) The native Grammarians call the plural sign:

25 Johannân (Estoniô?) in Amira p. 48. Eliâ of Țîrhân

a) Dionysius 13, 3 'Αντιστοχεῖ δὲ τὰ θασέα τοῖς ψιλοῖς.
 b) So in my copy.?
 c) Read • τὸα?
 d) This word seems to have a more general

41,5 and Eliâ of Nisibis continually, comp. προῦ κότος κοιῶν Αποῦ μοῦν Αποῦ μοῦν Αποῦ μοῦν Αποῦ μοῦν Αποῦν Εθεραφά. 18 Ι do not find this expression in Bar Έθταγα. Θέσεις positurae V. τίθημι — μοῦν as also προθέσις Dionysius 70, 1 is translated with διαστικών and ἐπίθετον (33, 1) by κοιωμοδικών.

Jacob of Edessa ed. Phillips 15, 18 f. Bar 'Ebh. (ed. Ber.) 15, 109.

Bar 'Eb^hrâyâ i, 242, 8. 243, 6: or simply.

Severus fol. 35b. Bar 'Eb^hrâyâ 44, 3, 8. 74, 9. 243, 16
et al.^{b)}

Duval, Gramm. Syr. p. 124. = Arabic عقطة Amira p. 48 is the authority for the use of this word. I have not found it in any of the other national grammarians.

81) Comp. a letter of Mār Jacob ed. Phillips, p. 15 below. Bar Malkôn, fol. 44a:

همت علم عديم المادي ال

meaning, as it is also used to denote the vowel-signs Severus p. 35 a. B. O. ii, p. 83. Amira p. 34, Duval, p. 73; and the accents, Jacob of Edessa, ed. Phillips 69, 21. 70, 15. Wright, Catalogue etc. p. 107 b. (For a curious misunderstanding of the term Seyame where it has nothing to do with punctuation marks, see Abraham Echelensis in his edition of Abhdiśó's Catalogue, Rome 1653, p. 176.)

a) Compare (Compare Bar 'Ebhrâyâ i, 84. Chap. xxii. Severus fol. 14a. Aprêm in B. O. i, 64. Bernstein, Lex. to Chrest. p. 169. b) (Local στιγμή, compare Isaiah 29, 5 (Hexapla). (Τοτίζω — 101 Βickell, Glossary to Carmina Nisibenia p. 35. Prov. 19, 7. Hex. verb. denom. Wright, Catalogue p. 463 b. c) I do not understand this expression—(Local is used by the Eastern Syrians for (Local Indiana). but that brings as no further.

المعت المتعلم المتعلقة المالمتك المعتمد المعتمد المتعلقة طنعه. مطنعهم. مسعقه لحدّم. معمد بيتم مهمة مهم. « ضعدم ورم حل عدم وهميم مرم اله م حلتحم. دام صحيم مل حلة: عحم مس سلبحب مد مد خلمة بمدانته مدهاتم بعيم لستحه مه حدد معقله بحقيد. بعقل حل تخليم أمم معتسلهم محمد محتمد ليم فسحس مه عجده. خددم، معمله غملم: معدهم مهدد ومعرا مريسة مرب منعمه فيعل مسمر بلاعمهم سوبع بهدا مهديه حيد مربع مديدة دينه دينهم مسلم معنى مةسى الته بسه مدسه: كم سمع אבוא בנובה (fol. 35 b) מאב אמשא בנובה. ores etus ermo sem indonis. ومركبه حمة حوادكم معجمة مهد وحديد لم 15 فيديم ولسدته وحدر حديد محم وحرفهموني ممهد تقمله محمده مقتح مد مد محت مدل مديد ه ممارسيد له مصمر صنحه: حد وصد انه لسه محلفظم صلم لعصب عمر صحبة وورسيك متمحم لم وصبع. ولم على سلو عمم موصله عمدية وتروهم: 00 ک مراه ، مرسه سامه مامعه براه مرم لعميه دلته مده لحمي عصفه مخله ملامي هماه عبره علمه محم عدم محرك مرد مامد محمرته ouri. Anci elmo ochon ocemo only riven: Bar 'Ebhrâyâ 243, 16. amhairile , m ann rimer 1

a) Word for word as in Bar Malkôn.

b) Read without copula.

Comp. Nöldeke, Syr. Gramm. p. 10. Duval, p. 124.

But comp. Eliâ of Nisibis 26, 1. Quite similar. Bar 'Ebh. II, 13, 87 fi) (Bertheau, 9, 49). The source of all this is to be found in

a) Read by idea. b) Comp. note 95. c) Zachar. 12, 4. Lee reads without seyame. d) II Kings 18, 23. e) Gen. 1, 26. f) Gen. 33, 13. g) Jes. 7, 21. h) Comp. note 87. i) Comp. I, 25, 6 ff.

Dionysius 31, 1. Εἰσὶ δέ τινες ένικοὶ χαρακτῆρες καὶ κατὰ πολλῶν λεγόμενοι, οἰον δῆμος χορὸς ὅχλος καὶ πληθυντικοὶ κατὰ ένικῶν τε καὶ δυϊκῶν, ένικῶν μὲν ὡς ᾿Αθῆναι Θῆβαι, δυϊκῶν δὲ ὡς ἀμφότεροι.

Comp. p. lxxxvii.

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83) Eliâ of Țîrhân (26,21) calls such forms حعمه حعم (جبع الجبع)—viewed from another standpoint Bar 'Ebʰrâyâ (i, 243, 25) حقت حقت حقت which passage is also to be compared with Eliâ of Nisibis.

Bar Zô·bî, fol. 17a حلم . المحتجد و المحتجد المحتجد

a) Read with double as in Ms.

בשלים אורים בייבר בייב

- 85) Comp. below p. 31, 9. Bar 'Ebh. i, 26, 16.
- 86) Bar Zô'bî fol. 17a. محلمت نعته محلمت محلم المحلمة محلم المحلمة محلم المحلمة محلم المحلمة المحلمة
- 87) Regarding אָנְסָם comp. Bar Ebʰrâyâ i, 244, 7. 'Ebʰdokʰos fol. 126b אל אינים אינים. For אינים compare note 82 (Bar Zôʿbî) Bar 'Ebʰ. (i, 28, 3 ff.) says the same. 'Ebʰdokʰos fol. 52a. אינים איני

a) ? b) Mathew 5, 34. c) Read 200700 d) So also Ms. Sachau 182. Payne Smith col. 1309 (where he cites both passages) adds

Payne Smith, col. 1310. Comp. Merx, Gramm. Syr. p. 23. Duval p. 62. Bernstein s. v.

As regards Liâ agrees with K. (P. S. 1449) against Bar 'Ebhrâyâ (ibid.).

- 5 88) Bar Zô'bî fol. 17a. אראים ביישלאסא אראס ביישלאסא. These words are probably reckoned as plurals because of their ending in ביישלאסאר איישלאסאר איישלאסאר פיישלאסאר איישלאסאר פיישלאסאר פיישלאסאר איישלאסאר פיישלאסאר פיי
 - 89) Bar Ebhrâyâ, however (i, 244, 11) writes şê(i)dh and hedhâr with seyâmê. Duval, p. 125.

යක්ක අත්තිය comp. Eliâ of Tîrhân 15, 15. 24, 20. Bar Zố bî fol. 77 a. Comp. ,තනය යන තිබ්බය Bar 'Ebʰ. i, 15 89, 12. 93, 17. 95, 5.

- 89a) Syllabarum formatio. P. S. col. 967 following B. O. iii, p. 307. I am indebted to Prof. Nöldeke of Strassburg for the understanding of this chapter. He most kindly sent me, in answer to my question, a full explanation and translation of 20 the same. As regards the heading of the chapter he says: Den Titel hätte man also wörtlich zu übersetzen: "Nun wollen wir reden vom Buchstabiren des Wortes der syrischen Buchstaben." Das ist eine ungeschickte Art des Ausdrucks für "darüber wie die syrischen Buchstaben, welche je ein Wort constituiren, beim Buchstabiren bezeichnet (resp. vorgetragen) werden. Sie and sie eine feste Verbindung: "Buchstabiren des (jeweiligen) Wortes"; da wird nun: der [einzelnen] syrischen Buchstaben etwas ungeschickt im Genitivverhältniss angehängt. Wir würden eher erwarten Cananal an Kolling Kollonia.
- 90) Severus fol. 23ff. has this passage word for word, part of which I have made use of in the text. He gives, generally, more

عب مرام مرامد می الله الله می الله می در الله می در 10 می الله می 10 می 10 می الله می 10 می 10 می 10 می 10 می

هسطن بن همطهمسم ححمل انه بعمودن. دد ههزین همل نمه براه مومدنی

حده در معهود شه وه الماد عمود به دع معهود الماد الم

a) Read < race "distinction" compare the use of the word < race for COLDING TOWNS OF TOWNS OF TOWNS OF THE TOW

Audon مصدر وهم درحله: محمده مصدر مصمح. حد عملحه (fol. 35 a) معلمدل له منعد حمده دد عملحه به حصمه دد عملحه

Bar Malkôn, fol. 37a:

5

10

91) Perhaps it were better to read with 15 Severus fol. 24 a—who adds with word word. For this division compare fol. 25 b and a since who adds with its care alward with jacob of Edessa (ed. Phillips, p. 14, 7) divides them in with (comp. ibid. 17, 17. Martin, Tradition Karkaphenien p. 45. Payne Smith, 20 col. 755). Bar Zô bî (Martin: Traité de Bar Zu bî sur l'accent des Syr. Orienteaux. Actes de la Soc. Phil. iii, no. 1) in with (1, 4. 11, 15) and with in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) which is with again in Bar 'Ebhrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.)

92) Bar 'Ebh. ii, 76 v. 850:

د: بص<u>وه</u> لعدم أنصر. محمة المام العدم أنحس.

a) The wau is written in red by a different hand.

Commentary: risers and a refer as reliant place care and relative and relative and relative and relative and relative which is to be compared with Bar Zô bî (ed. Martin p. 1) is associated and relative and relativ

In fact the first few pages of this tract follow Elia closely.

I insert here a number of verses on the four chief accents which I have found in four Mss. in the Sachau collection (Ms. 306, fol. 120 a. Ms. 216, fol. 226 a. Ms. 72, no. 13. Ms. 60, no. 13). In Ms. 306 it is given as belonging to the grammatical treatises of Bar Zô'bî (compare Martin, traité, text p. 2b), but the other Mss. 20 say nothing as to the Authorship:

A = Ms. 72. B = Ms. 306.

a) For this reading A has simply: : പ്രാധ്യാ ചാദ് ചാ സ്വാർ പ്രാം പ്രാം

הלא ומצא הצמו האא معمم عمر المراطق المر زدم حمدنه لمسلم هند دنزوجه هم (و دعوب. הבא באבוא בשםםא. הבל היגסים, כהלפשם העדי. بخشك منصمح كشب بحندله لمه عممه. ישטאיע איזטטדי אלסוי. ه د د بناجب عمون مصدراً. حمحنه المسلمة عمد حديه ملحل عممتري. حمحنه خلنه حمله صبح معند شه معنهمين حمحنه عممه كخن ocerti lin losendon. . Khusiaza Khauha בן מנצא מני אפיק. جنعُم وملم منكثم.

لعمونه مسلله المعرسلم. لحنة شنة كمنك. للهزجم ونحد لحديثهم مدم نننه نعمه فه^{(ه}. لهدوه وبنه وتحديمه وأخنه مح شخه. لموزيم دعقع وحديثه. राख्याव कारं न विषयाक्त. عهة المعصلة الحدودا בוסבא מונכסמה (ג. 10 حبه عمودی لعمزجیی. ocus (older epices. دحه ديماه مند مساهد اه کم حده ، معصم عمودته جع جوزدته. 15 حوهم وملكر شاهر بالأمام ومعمودهم لغوم محموده حمله متم لعمن تخلد

ala thuash ret siece esises.

منظم احم حقيلهما

c) B. **<>1**. b) Wanting in A. Read d) B order inversed. e) To be pronounced as one syllable. f) A and B have the g) Before this A < i) A chijaar. h) A margin. n) Read 'Ethpe. on k) A and B (2) TO. 1) B without cop. m) A നുപ. . account of meter. o) Wanting in B. (4)

The Jewish grammarians call the accents respectively emperor, duke &c, according to the part of the sentence over which they have power. Comp. Derenbourg, Manuel du Lecteur, p. 72. Stade, Hebr. Gramm., p. 50 fol.

Ms. Sachau 226, fol. 43a. ربقالا المراب الم

a) Dionysius 24,8: ἔνιοι δὲ προστιθέασι τούτοις ἀλλὰ δύο, χοινόν τε καὶ ἐπίχοινον, χοινὸν μὲν οἶον ἵππος κύων, ἐπίχοινον δὲ οἶον χελιδών ἀετός. Comp. p. lxxxiv.

لهن دم لهزيم خنم له على كَانَك، دَسُعة بعد المحتمدة وخرية المحتمدة المختاء المختاء المختاء المختاء المختاء الم

معلى الحقى المخاصة المائية المائية النام الله المائية المائ

Severus fol. 60a. التك حلفله المالة المالة

هديب نجمهم حص فصل بحت بحتاء متاعمل مومع

(4 *)

a) Math. 5,15. b) Read **harinas** Math. 16,3. c) Opusc. Nest. 37,12.) ? e) 37,25. f) 49,32.

مفعلى من كحنى كحنى حجديد عجديد فعرم في مفعل مة عمل مدرية المرابعة المام ا مناه .ع. مفاه .م. معادد مهدمه .مناند مهد .هدمدره المعاة بهد : فدناس هاء عمل فدندي أعدمهاء ه تعمد خاره ها . . د منه محارب فالمتحدد المامك الما ביש אשרה : תשב העשר אירו הששר שיהוריותים سينهما لك الهرسين علا كالمعالم المديني سعقهر الم תשומשו תשובה משתל תלם "לאתשו הצות לב תשום 10 دمیحی ملی. مستم (fol. 60 b) معتد رمیسم بام بصیحه 10 غاده معناه .<u>ه</u>. » ماد بهند عفد معده त्दाक प्रका. त्याप्रत त्याक्र क्योत त्याप्रत त्याप्रत व्याप्त त्याप्त त्याप्त त्याप्त त्याप्त त्याप्त त्याप्त त्याप्त त्याप्त व्याप्त त्याप्त व्याप्त त्याप्त व्याप्त व्यापत व् الملم، بهزايم. مدورهم لصلم مه مضاهدة uchind lung the rejun: Hy assauch. Lein. 41 مورد برا به من معموره المورد برا بعد برا بعد المورد ال نهانه منعدده الانكرد على الانعام برونه المانية المعاددة المانية المانية المانية المانية المانية المانية المانية काराक्षेत्रकाव केर्पादंत रंज्ञतक्षेत्र हा वर्षात .1. भेरके केर्य تعدله . بموانه ويعديم و لحله وورزي و بمهز المهود لنة ددونهم عدم مدر دراك ومحادة المحالة لماسم عندرني عصعه. منسقم لمخلسه لدرنه عل وسلم कित्या गंत्रतकेला त्य वलीव ... तककारा कांगीव ... त्रंत्री ליאות ישארץ ישארא ייעדאין אואר יעדאר אירועדאסט الم حدمة من المام من المناسع من المناسع المام ال

a) Sirach 7,11. b) Ibid. 8,7. c) Free. Math. 5,15. d) \(\psi \) 96,11.

e) ψ 102,25? f) Read κλιαιω. g) del! h) Isa. 38,14. i) ψ 102,7.

k) Math. 21,20. 1) \$\psi\$ 104,19. m) Gen. 24,20. n) Jer. 49,32. o) Read \$\times 22.

معدور من المراقب و من المال ا

The oldest authority for all this is Dionysius 31,1. Εἰσὶ δὲ τινες ένικοὶ χαρακτῆρες καὶ κατὰ πολλῶν λεγόμενοι, οἶον δῆμος 10 χορὸς ὄχλος καὶ πληθυντικοὶ κατὰ ένικῶν τε καὶ δυϊκῶν, ένικῶν μὲν ὡς ᾿Αθῆναι Θῆβαι, δυϊκῶν δὲ ὡς ἀμφότεροι. Comp. p. lxxxvii.

20

15

For Bar 'Ebhrâyâ compare the two chapters of his metrical Grammar ed. Bertheau pp. 9 l. 45—12 l. 77. Of the authorities cited in the preceeding notes, Bar 'Ebh. seems to follow Severus closely; compare especially the order in which the different rules 25 are given.

a) Math. 16,2.

- 96. حمساسه Bar 'Ebh. i, 9, 6, 17; 15, 20. In Ms. Sachau 69

 I have found the following: المتحمد مرتبع مرتبع
 - 97. Compare Bar Zô'bî at the commencement of note 95.
- 98. ܐ ܩܘܩܝܬ ܩܘܩܪܝܩ ܕܩ gutturals, Bar ʿEbʰ. i, 196, 12. ܐ ܩܘܩܪܩ ܩܩܪܩ ܕܩܕܩ ܕܩܕܩ ܕܩܕܩ ܩܩܕ. ibid. line 17. 104,6 ܐ ܩܩܩܩ ܕܩܕ ܩܩܩܩ ܕܩ, ibid. line 12. 116,24; 15 27. 117,8.

a) Besides this, the small Ms. contains an enumeration of grammat. forms.

- 10 101. Compare Bar Ebh. Hist. Dynast., p. 16. B. O. i, 476. Larsow, de Dial. Syr. Reliquiis, p. 6. ZDMG. xxxii, p. 756.

a) Eliâ is not consistent; 46, 3, 21 omits âlaph, and reads the forms 'eth'amn 'eth'akhl, and 'ethnash (but see 'ethnesebh) with marhetana. Bar Zô'bî, too, in his fifth kanûn reads them with marhetana.

b) Other Grammarians give different letters. See Bar 'Ebhraya, Bar Zố bì and Bar Malkôn.

In his list, however, of the Imperative forms of the 'ethpe'el, he ignores this distinction altogether. For the 'ethpa'al Eliâ knows only the full form 'ethbaddak'; although some exceptions to this rule had already crept into the pronounciation of the school of Sôbhâ°. According to Eliâ of Tîrhân 28,16 the passages 5 are: Isa. 52,2; Acts. 12,8; Numb. 16,26. Has he perhaps this very passage here in view? As a commentary to the above passage from Bar 'Ebhrâyâ I append the following extracts:

a) See 'ethnasb 152, 5,8; 'ethnasb, ibid.; 'eth'abhd 152,7; 153,24 &c.
b) ZDMG. xxxii, 760. Duval, p. 115. c) Against Nöldeke, Mand. Gramm.,
p. 229, No. 2. See Bar 'Ebh. i, 153,9; 154,1 f. d) Comp. Martin, Traité sur l'accentuation &c., p. 15.

خسدن، جدهدی جیشی، جدشی، جددی، جدیکی، جديم نيدي مير مديمي مديمي ميديمي ميديمي . ميديمي خددهف باحسف بالمنهف بمهادف. بحدهف. ىملىيەن. « مەسى يىسلىمە، چىلىخىمە، سىمىمە، يىمىرىم. يەرخىلىكى بىرىنىڭى بىرىنىڭ يۇمۇلىكى بىرىنىڭ يۇمۇلىكى يۇمۇلىكى يۇمۇلىكى يۇمۇلىكى يۇمۇلىكى يۇمۇلىكى يۇمۇلىكى يۇم عِدَلُمُهُم. برحُمُه. فِيهُمُه. فِيهِكُمُه. وَدِيهُمُه. صَحَبَا. ححعلحسفه جهن بدر ماه . مركن مهنه مان ماديم مة سيطة (fol. 111a) مص بد ماسة المؤسية المرابعة المرابعة المرابعة المرابعة المرابعة المرابعة المرابعة المرابعة ونع. مسلم هنها مسعب مهم محمد بن منهم المارية مهم مرمته نونشه في المنافع الم حدت المعدل حص بعد معمر في مدارة علم مدة حصد دعم ماه مع حديد مع مديم ملء محمد وعند به به مسلم معنه بعد المرب يهم المحرور. علم كرد. علم حود. علم سرد علم كلر. علم حلاني نام كوخ. 15 ٨٨٠ فغ. يقدَّنُم. يقدَّنُم. يقدَّنُم. يقلُلُم. يقعَفُم. يعتَدُلُم. يعدل . يحسب يغتمى نغمين نتمنى نحسب. نتعنب حذفة من حديثة من حبله سلم، حبله سلم، حبله سلم. ىجلدلەپ، ىغلدلل، ھەخلەلەپ، ھەخلەلەپ، محك عصصہ ھەد قىعىسىقى. مىد<u>ىمىتى. ئىنىسىتى ، مىسى يىمىسى</u>. جىسولىك. جىسولىك. يتعلقه يعشه ممنه عصفه وحد موضه مم لحيرة حنة المحمد مرح بن المحمد المحم Therr. when overes over which while عمر المراكب المراجع المراكب ال

a) C Khaih? b) Comp. Eliâ of Tîrhân. 36,9.

In his list, however, of the Imperative forms of the 'ethpe'el, he ignores this distinction altogether. For the 'ethpa'al Eliâ knows only the full form 'ethbaddak'; although some exceptions to this rule had already crept into the pronounciation of the school of Sôbhâc. According to Eliâ of Tîrhân 28,16 the passages 5 are: Isa. 52,2; Acts. 12,8; Numb. 16,26. Has he perhaps this very passage here in view? As a commentary to the above passage from Bar 'Ebhrâyâ I append the following extracts:

Bar Zô'bî fol. 110 a^d): عدمت جلام من من من من من الله عنه الله 10 من مدنه بعد المركبة المراتمه بنه عمل فدر : منامة مهقية مهقيد الهميء عد معمد عدا بع بندزومد، معدد مسعلهم مرءمك حمله احتفظم ويقطم احمايي مل المورد من المورد المراجع ا وهمونم معلى محتوه المعربية معربية نفو. لعل حلمة · مراي المراي ا المعامة عمل معالم المعامة المعامة المعامة على المعامة به مهلا، مهجد. مهجمه مهنوسه مهريد. مهدلز. مهاعيد. مهنيع. مهعفرند. مهاعدد. مهايي ممه يخنب يتخنب يخلنب يحدوب. يحدوب. يعددوب. 20 يعتَف يعتَن يهتين محمه بخاصة بي بخاصة عن بخاصة عن المعتب المعت جسهام. جسمائم. بجسماتي. بجسلنم. بجسلنم. حبَرَّدَلْنَى. حبَمَلْكَ. حبَقَلْلَ. حبَلِنَ كَبِي. حبَلِنَكِ. برهني. نِسهن مِن نِقلني بغِملني بغِملل مِن بغِقلني بفِلغ مِن مِن بِهِ مِن مِن الْعَالَمِ مِن الْعَالَمِ مِن الْعَالَم بفلِتِين محد عحدة م مود. همد مه بختفيك.

a) See 'ethnasb 152, 5,8; 'ethnasb, ibid.; 'eth'abhd 152,7; 153,24 &c.
b) ZDMG. xxxii, 760. Duval, p. 115. c) Against Nöldeke, Mand. Gramm., p. 229, No. 2. See Bar 'Ebh. i, 153,9; 154,1 f. d) Comp. Martin, Traité sur l'accentuation &c., p. 15.

خسنى، بجەھدى، بخىلىك، بجەللىك، بجدندى، بجدىكى، جديميم. مركمدي مركم مدين فيديم من في المناهدي. خددهن المراق الم مرسون. « مهم قسربها تعلقها سعدها المحتولات يەرخىلىكى بىرىنىڭى بىرىنىڭ بىرى عِفْلُهُم. بِحِنْهُم. فِيكُمُهُم. فِيسِكُمُهُم. وَمِيلُهُم. مُعَمِّدًا. ححعلحدمام بخون باعد ماه . مري به به ماه مادي والمعرف من من من المناع من المناء من المناء من المناء عدم عدم عدم المناء مناء المناء مناء عدم المناء مناء المناء ال مة سيطة (fol. 111a) حص يديم بعلم المؤسيطة المؤس انع. مسلم هذههار عبدم. مهدم هذهها منه هذهها المارية مرحم مونسم . مَونسم . مُونسم . مونسم مرحم حنشلت بر لمعدل حسيس معرد. مل حلامه مه תאמאת תצא השם בש מזה מש העוד לבי השב المنجلة المعلق المرابع المرابع المرابع الموادية على كورد. على مقد على مار مار على مار مار على على مارية. على مارية ٨٥٠ وَفَقَى يَعْدَنُم. يَعْدَنُم. يَقْدُنُم. يَقْدُنُم. يَعْدُنُم. يَعْدُنُم. يعدله على يعتم يغتمه بغمي بعمني بعمني بحيم نتعنى حذة آنك. حذة آنم. حنبه سلم. حنبه سلم. حنبه سلم. نجلَّدَلُهِ _ . نَخْلُحُلُم . مُخْلُدُلُم _ . مُخْلُدُلُم * محل عمضه مُود ه دیم. به بخستنم. بخمه نجعهٔ محمد بخصه بخصه محمد. مع בשתחם. במהבשחם. אחושה א האיש והשלא. במהלאא. يقعلهم يقعله ممنه عديهم وحد مونكم وم لحيرة حنة ملكمه حمونه. مه عمدته موحكه. نودعه. مريع عندسين موجعين مديم هلم، مميم عمر المراكب المراجع المراكب ال

a) C Khaih? b) Comp. Eliâ of Țîrhân. 36,9.

همونم عهم عدمونم. عدمة مدر معديد. مدمونم. مدمونم.

Bar Malkôn, fol. 43b:

مدنه المعالمة محاتم محاسبة محاسبة

و ١١٥٥ دهد مرده لم الحد حدد وزيد وزيد

محمص من (sic!) يتحره مدمره معلم حمدته. مدمور الحم حضر الله تا ترميم لم حديث.

ferm capity onheir to recent he are.

جنهم علعه من حدماه معد مدر محمد

- ۱۵ معدمده معتر طبع جرعمة محقد دمهزي. هنه مهن على عدد شده مي دادهده تلب. مهه مسندهها سده ها هله هدد دحهند. هده دم سده مي هدان مدهني. دانم مددهم حر دهان در دعله عدموني.
- 15 (448) 15 مرکم کارند کارند

وهنه الله هدم داده هدد حالحده منده. محدث دمنی ه ححدیث مد بحدنی هر حدن. محمد در مرده مدد معلحده دلم درده.

I do not quite see how, in our text p. as, 14, the verb 'estamk comes to be enumerated together with others ending with a gutteral. It is possible that something has here been omitted, and that this verb, together with the three preceding ones, belongs to a different rule. Bar Zô'bî in his fifth kânûn, speaking of such verbs whose first letter is one of the charism circ, says:

The form of the Imperative of verbs tertia yûd^h is 10 peculiar to the East Syrians. Bar Eb^hrâyâ i, 152,16 ff. mad^hn^eḥâyê; 154,12 Sôb^hâyê. Nöldeke, Syr. Gramm., § 176 D. Bar Malkôn, fol. 41 a last line:

مح معدد. مماهد، وهم علم اعمد معدم. معافد مهاسر معدد المعادد معادد المعادد الم

- 15 103. Bar Zô'bî has quite a list of such enumerations. They really belong to the Lexicon; but see Bar 'Ebhrâyâ i, 98,28.
- 104. See Hoffmann: Opusc. Nest. 57,14. The Commentary 75,19 has exactly the same reading as our text. كتاب الترجمان 79,86 in the edition of Lagarde. Bar Zô'bî in his fifth kânûn. Bar 20 'Ebh. ii, 97, l. 1143. Illch, Berichtigungen &c., p. 20.

Bar Ebh. ii, 89, comm. line 9. Ebhdokhos fol. 138. ... בּוֹעבׁ בּמֹלֵים בּמֹל שׁנְבֹּי בּמֹל שׁנְבֹּי בּמֹל בּמֹלִים בּמֹל שׁנְבִּי בּמֹל שׁנְבִּי בּמֹל בּמִלְים בּמֹל בּמִלְים בּמֹל בּמִלְים בּמֹל בּמִלְים בּמֹל בּמִלְים בּמֹל בּמִלְים בּמִל בּמְל בּמִל בּמִל בּמִל בּמְל בּמּל בּמְל בּמְל בּמְל בּמְל בּמְל בּמְל בּמּל בּמְל בּמּל במּיל בּמּל בּ

- 106. P. S. col. 2200 citing K. mile-Read meles?
- 107. Merx, Gramm. Syr., p. 242. Duval, p. 177. P. S. col. 1427 gives from K. just the reverse, which seems only to be a printer's 5 mistake. See the first part of the article. Bar 'Ebh. i, 118, 9.
 - 108. Bar 'Ebh. i, 118,2. Nöldeke, Syr. Gramm., p. 101.
 - 109. P. S. col. 776. Opusc. Nest. 12,2; 52,1; 72,5. 'Ebhd. fol. 39a.
- 111. P. S. col. 675. K cites 'Ebhd. whose words are, fol. 37b:

 בּיִב שׁ מְּמִים בְּיִבְּיִב מִיבִּים בּיִב מִיבִּים בְּיַבְיבִּים מִיבְּים בּיִבְּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִים בּיבים בּי

APPENDIX.

Ms. Sachau 72 (unpaginated); end of Kurrsâh - Hoffmann,
Opusc. Nestor. 38,21.

نعسه بر المعه المعهد المعهد المستب المعهد المستب المعهد المستب المعهد ا

ەنھىيەت ھەج خە ھەنىك تەت ھەنى ھەخلى ھغەند .م. حمه من المستون بن من من من المن من المناسبة من المناسبة من المناسبة من المناسبة من المناسبة ا خل تمستام. نغيمية. خد همنيم بهحفية. شع دحمستا مربره . بعض من بعمد بيع خديد خده مرب عربه و علبسه دولمبره. نسته بجلمه مد عدوله. من دو حديده لَغِه مَهُمَ. في همزع جبخ جبخ يستحم لنستحم. خه مَنِهُ بَهِ مِنهُ يَسْدُونِ وَلَهُ فَفِي بَهِ لِينَ لِينَ خِلْ سَدْدَهُ بَصِفِهُ حَمدِت بَدَّهُ. مَذِه خَبْم بَدَهُ بِسَدِيم حَفْدِه بَدِيمَ لسك. خد صفون م دوست معمند مرسم مع مونع مبه حبيرة حايد حك منهم حل عغ معمد في 10 خلسة، حِهْن كِنه، لِنجسيم خد عهنسه حِم. مه: مه فِعَدَّتُ مِنِهُ مَنْ مَنْ مَنْ لَبُدِيْنَ يَوْدِونِ مِنْ مَنْ مِنْ شنف فيكوم فتحديد سومه جمس عودد مسه مر مربع و به به خصوری جد محدید مربع در مربع ۱۵ مع مبلم بالمر بع معمدة عمد من بالمرابع المرابع عند ميه خود محبح والم عن عند ميم عند ميم عند جه هذففه ولم صنيعه منتعم بمخصور والمحمدة حم مه و منه به به بعدم ده محبح منه ليه سعدم ٥٠ خه حذخک جبة. محمد بن ١٥٥٠ مدهنه. خد جسته نفد.

مهم مخبع بغ مخدم نيف معمل بع مربك مهم [عنر]: ينوخندن س. من خند مند مند من دركم ووودن وور m: لك بوسمن جديد حسة فضيف. يفخدين. m: يو زور محم خاخ محم ميد ميد ميد ميد سوم يسَهُ مَنْ مَنْ مَنْ خَدَ مُحْبَحُ مَلَمَ مَنْ يَاجَعُ . خَدَ مَهُ مَا يَنْ مَا مُنْ مُنْ مُنْ مُنْ مُلَّم فَوْسَ بُمِّتُمْ أَمَّا خِلَّا أَهُوْبُم وَخُلْتُم هُعُمُورِ مُلَّمُ وَبِرْجِهُ خِد فَوْس بُرِيهُ أَمْ مُحْمِح خِل الْمُحْدَى مُؤْعِدُمُسُولُم الماليه بعدة حربته ما المالية على المالية الما خ مهنع مبه جمه يهلم جد حذحك آمة. ولام مهبشم. المُنامَ عَبَمِعَ حَنْمُهُ مَنْ مَنْ مَنْ مَنْ حَنْمُ مِنْ مِنْمُ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ لجير ويخففها خل نهذ لحل مده فطفر معمور بريم لمُنع ويخفف حسندوه من من منكنة من ويدو لم لسو جم بختم عاهل مترخ منزم مزنه عن بغذبها بعتم بحم حُمهُ عَنِم لَعُهُ حُدِّيه وَيُحْمُعُ عُمْ مِعْمُ يَحِمُ مِعْمُ مِحْمُ مِحْمُ ميخين خد ك دهنسه ممكر كيله لنفسط بعين المزاء بهقبه هبحبي مخمة ح خه فعن محمد مخعب لم عحد خدم، متر سفع حام محتفعي متر حبة عبه مبل بسعمهمه لعب مالم مرم مركم لعند مدور مرام مرام مرام جديد فيد لله تمنع مسته ادلكه مدود ولسد همكونه

a) Deut. 14,1. P. S. 779 471 &c. read 7123 and 7137 cf. 1157

حان . منه فن عبد منه مونع منه عبد منه عبد خون عنه عيفه مرجنك مديد معمد بعد عنمه محمد من مرديد كرية منظن منج منه منه مخترف مكنك منك منك جَنَم به منه من من من خل بعدم معنى من فرنك ه تحمز عبس بغة فزم بمترة يوني خد هبر مبر عبر عبر عبر عبر عبر عبر الم جم مَمَ حُمةِ عَ مُرَمَ خِلَ مَنْتِم جَمُوبِم جم هِمَةُ مَ مُجَدَ مَةً حقيد عن منبخ عنومة ومن منبخ عنه منه منه منه بعد بالمحتبة معير كمستنى يسده من فد المختم بتم وكم مند مخم منه مرب معنى محبي مرب منه بعدم. ٥١ ملقد حذفه خمة خدمة على حنتنك وكسفيم حم بته لححل مه خد محمد حمة علم خد منتج مَكِسَفِينِ مَنْ جِمَعُ بِحِصلِم حَمَّسَةِ بِمَ مَعْدِ حَدَ حَدْدِمِ به منه محدد بده محبح حدة بعدة مع معبده: ١٥٠ عليه لعيم مه جمه حجة الله علي يرحت من، جه شهر مرحم العضم : محمد المرحم المرحم ميدمدم محدصة ١٠٠٠ مفرد مفرد مقدمة لجلم مركم بعليمن من بعد فيفس تمتم ليم. مضمم تمتم عيلهم جل حبح. نختله. مَن قِبه معمعت مبلاه من في فد

a) Payne-Smith col. 2477. b) 1373.30 &c.?

نفخد متد محكد دوه مر من فونيد متد فونيده مد مَصْفَعُ مُم يسكِهُ ل. 👼 عجم سَدُنَى مَسْكِلُك. بدينهُ ل. 🕳: يحسنة بعذبة مراه. في همة عُنه مبله [حمله] يعفيه. لنعفه ف، مِدِحْدُم حَلَ سَدِي اجْدُمُ، هُدِي دَوْدُوْم جَلَ إِحْدُمُ خربت عنه وبع بعد حمد خد كم عمر منه منه ماهدة كري به منع مسلم من فعيجيبه، بنبع معمد وموسم مفق وبله: وهن فورخت خد معمدون نول معودة وَدَوْجِم لَصُلِم. هُو دِم مَسَوْنَهُ خِلْ دَنِيْتُهُ جِوْمُ هِذَا عَدِيد يه حله م يه خلف حسنه انه: وهم موسعه: ولم مهنسه محبح والم خل خلمه وم محوم بحبت وهوه ١٥ حعمة حد صه وم مؤثث وهموشه حمر وبليم: بل عمدات ومعملية ومجوم صفول وأدم مهنيم وجهوبوح ذه افحد حغر من مند : خم مهنعت مبه حمل يعلم ليعلف منعلم لنعلف منغلم لجيلم. ممخنب يعلم. ته: ج نوصف ج بخطه محفزه بمبرهه، جد يطف 15 سف جم نموسف جم حداثه مجموده منهومه، جاء نطاعه عسةنه لكستد محفوه منهوه، بايد وحذفه حربه نطف جم خوله محفزه مباههم، جملم بخلف عيد لتمستن جم حملت محققه مبلاه، خلم بخلم م

a) Job. 36,4. P. S. col. 820.

بسبده میله به مج حید البحه (از) المحتور البحده بینه به به به البحده البحده البحده به به به به به البحده البحدة ا

Here the Ms. breaks off. The second half of the page is missing. On fol. b we can still make out:

a) Amos 3,12! b) Gen. 30,29. c) 1 Sam. 3,3.

a) Jer. 12,4. b) Math. 21,12. c) Rom. 11,3.

ADDITIONS AND CORRECTIONS.

I notice that a large number of mistakes have remained uncorrected. The great distance from the place of printing made it impossible for me to see more than one proof; of some of the sheets I have seen none at all. I must ask the kind indulgence of the reader for this unusually large list of errata. The following list makes no pretence of completeness, obvious misprints having been occasionally omitted.

In a number of proper names, such as Juhanân Ja'kôbh, &c., the J must be changed into Y. In the first part I have written Tirhân instead of the more correct Tîrhân. In the Syriac text there is an inconsistency in the use of the vowels e and ê, a and â. This is due to the Mss. which, like most modern Nestorian ones, often make no distinction between the long and the short vowels. In the latter part of the text I have corrected a number of these cases and substituted the correct forms. Distinctly Nestorian peculiarities have of course been allowed to remain.

P. 6 to note a) See Horst, Des Metrop. Elias von Nisibis Buch vom Beweis der Wahrheit des Glaubens. 1886, p. xxiv ff. (Lit. Bl. f. Orient. Phil. iii, p. 88. D. L. Z. 1886, No. 46, col. 1641. T. L. Z. 1886, No. 21. Rev. Crit. 1886, No. 51, p. 481.) ibid. to note b) 'Abhdíšô' does not say that the author mentioned in B. O. iii, p. 100 ff. wrote any grammatical treatise. Assemânî here confounds Hazzâyâ with Huzâyâ. (Hoffmann, Pers. Märt., p. 117.) Baethgen (T. L. Z. 1887, No. 10, p. 223) has been misled by this mistake to refer the warmann my (Frothingham, Stephen bar Sudaili, p. 4, who also follows Assemân) to Dionysius Thrax. To

note c) cf. also Guidi, in Bulletino Italiano degli studii Orient. Nuova Serie 1877 — 82, p. 104 ff. P. 7, 25, See now Horst, Die Canones Jacob's von Edessa. 1886, p. 70 ff. (Lit. Cent. Bl. 1886, No. 34, col. 1145. D. L. Z. 1887, No. 9, col. 288) and Wright, Encycl. Brit. art. Syr. Lit., p. 840; 27, On Honain see Wright, ibid. p. 846. P. 8, 8 Wright, p. 852; 24, Wright, ibid. P. 9, 12, Wright, ibid., p. 852, wrongly connects Yauseph with Išô'yabh bar Malkôn of Sôbhâ. See the authorities quoted; 28, 569 for 509; P. 10, 9 Kardâhî in his الاحكام Rome 1880, says expressly (p. ٦) that he has made use of this treatise of الياس بن شيناً. In a small grammar printed in Urmia in the local dialect (Title: من المعانية عند المعانية عند المعانية المعاني رحلم معلم معلم منقبه مله معمله ملا معلي I find many of the rules given by Eliâ word for word. Bar Zô'bi seems also to have been used; ibid. l. 30. cf. Wright, loc. cit., p. 852; P. 13, note c) add.: Abbeloos, Acta Sancti Maris, p. 23; P. 15, 9. Prof. حى كم حك حك كملي [؟ بالمان على المان المان المان على المان منعد صلم; 19, Nöld. حمد بخنحبه . P. 16, 7 Nöld. Kardâhâ; P. 18, 2 Nöld. تحدّ مهدد ; 26, ff. compare P. S. cat. 45, P. 22, note c) add: Wright, Some Apoc. Psalms in Syriac (Reprinted from PSBA June 1887) p. 1; P. 23 last line add: The example cited by Assem. does really occur. 47, 21; P. 24, note c), Nöld.: Del. last part; the subject begins with "thy unworthy Eliâ". P. 25, del. note a) Prof. Duval writes: " chalizza est exacte et signifie "des regles de conduite", litt. "de choses dirigeantes", cf. B. O. iii, 1, p. 343b et iii, 2, 901. Comp. also B. O. iii, p. 182. Hoffmann, De Hermeneuticis 211, 25; P. 26, note a) dhabhehe(i)n; P. 34, 12 zelghê; 29, zekiphtâ; P. 35, 17 ne'badh. P. 37, 1 pâthûrâ. P. 38, 9 'izeph'; 10 mettul; 14 'abhdan(i), barrekhan(i); 15 kadešan(i). P. 39, 5 har(r)an(i), mehar(r)în; 9 wa(m)marmerânê; 20 ašle(t)tan; note a) add. Kardâhî الاحكام p. 61, 20. P. 40, 2 methya(h)bîn &c. P. 41, 2 walemekberan(i); 4 prutdeka; 7 nehtephônâkh; 8 nehtephan(i). P. 43, note b) read Sirach 8,7 (ed. Lag., p. 8); note c) add. cf. Notes p. 52, 10. Bar 'Ebh. i, 26, 17. P. 45, 8 dhekesaryâ. P. 46, 7 Sâtânâ.

Notes p. 1* add. 'Abhdîšô', Pardaisa dha'den (Ms. Amer. Or. Soc.) in explanation of the Procemium: (P. S. 784 **Chambas hazaid**). P. S. catal. col. 516, 518. B. O. iii, 139, 144. Bar 'Ebh. i, 7, 22; 44, 20 &c. Frothingham. Bar Sudaili 42, 18. Eliâ of Tîrhân 6, 16; 8, 2. P. 2* note a) add. cf. Kautzsch, Gram. d. Bibl. Aram., p. 20, note 2. Levy, Talm. W. B., iii, 495.

P. 5*, 20 cf. Acts 10, 13. P. 8*, 18 cf. אותיות השמוש. Steinschneider, Hebr. Bibl., xx, 4. P. 9*, 18 C. P. 10*, note b) cited by K. in P. S. col. 1569; note c) Delete! Nöld. " ard O Verständiger". cf. also Lagarde, Anal. 20, 25: 170, 11. P. 11*, note a) Del.! Nöld. P. 14*, note 31. Prof. Nöldeke calls my attention to the fact that this supposition is incorrect. The name comes from the false notion that the Pešittâ was written in Palestine, cf. also P. S. 2585. s. r. (but 1974 - Kins). John of Malala (ed. Dindorf, p. 12) says distinctly: ἐπειδή γὰρ Συρίαν τὴν Ἰουδαίαν καὶ Σύρους οί παλαιοὶ τοὺς Παλαιστίνους ωνόμαζον. P. 17*, 1 add. Καιδίπο καιδίκ Bar 'Ebh. i, 156, 17. P. 19*, 22 read Opusc. Nest. 33, 3. P. 20*, 5, Nöld.: "Für hat der Gött. Codex ムベコ" cf. also P. S. 527 wiwaイムベコ. P. 21*, 5 רבים אינון; 7 אלים: 12 Ms. אליא, Read אלים אלים אלים אלים אינון וויים אינון ווייים אינון וויים אינון וויים אינון וויים אינון וויים אינון וויים אינון וויים אינון del. note b)! P. 22*, 3 ~ hahra; 11 Ms. ~ i=~; 24 Terminology; P. 24*, 10 so my Copy; read مقل. P. 25*, 19 read محدده. P. 26*, 2 for 's ard read months. P. 27*, 1 Ara; 10 add. cf. P. 29*, 19 Д 🛶 Р. 30*, note a). On a Ms. containing a similar fuller recension see Proceedings Am. Or. Soc. May 1887, p. xxxiv. There is also a Ms. containing this tract in the collections of the Soc. Prom. of Christ. Know. at Cambridge (Encycl. Brit. art. Syr. Lit., p. 843). Prof. Wright kindly informs me that this too probably contains the fuller recension. Müller, Ibn Abi Useibia i, I see يشقشهاهي I see that Dr. Löw (ZDMG. xl, p. 764) and myself have hit upon the same explanation (my Ms. was in the hands of the printer in June 1886), though Kara is hardly correct. The form corresponds exactly to حمد, cf. P. S. 540 s. r. الله . Löw, P. N., p. 225. Read also פשרון דברים? P. 31*, 9 בחברים? P. 32*, 3 for also bei read see also; 11 to Aadd. Bar 'Ebh. i, 194, 10 comm. to Math. 16, 33. l. 25 read 746; 26 Kardâhi also (66, 5) explains simply الحروف التي تسقط في اللفظ P. 33*, 6 read 1586; 7 read 362; 8 K. S. P. 34*, 1 cf. now P. S. s. r.; 9 read 2173; 12 read P. 36*, 3 7Em; 10 cf. Kills Land iv, 216; l. 25 Kalling; 28 Kuššaitâ. Acc. to Bar Ebh. to Acts 2, 9 (ed. Klamroth, 5, 88 cf. to Amos 9, 7, ed. Moritz 12, 14, Gram. i, 19, 12) this is the Nest. reading. Cf. the Hebrew forms קפורקרא (Targ. Yerus. i and ii, Talm. Yeruš.) and אייסטיביף (Targ. Onk., Targ. to Prophets, Talm. Babli). See passages in Levy's Lexicons s. v., Berliner, Targ. Onk. p. 5. The Ârûkh (ed. prin.) gives both forms, under אייסטיבים also אייסטיבים, probably a misprint. P. 37*, 6 read 1797; l. 16 John. P. 38*, 8 אייסטיבים. P. 40*, 8 add. בייסטיבים הייסטיבים. Bar 'Ebh. i, 179, 20. P. 41*, 11 [ביס] before ייסטיבים. P. 42*, 22 read 36, 6ff. P. 44*, 7 I do not believe. P. 46*, 9 אייסטיבים. P. 47*, 17 אייסטיבים וועסטיבים, p. 61, 4. P. 66*, 16 cf. P. S. col. 2692. P. 67*, 1 cf. P. S. col. 2591.

Text. の l. 5—a l. 10 cited in Abr. Echel. ed. of the Catalogue of 'Abhdìšô', p. 177. a l. 10 エルカム . l. 2 かにつ べい l. 15 べかぶい . 山 l. 2 いこかべ べい l. 14 so Ms. read べかのかべ or しのかのかべ . コン l. 21 so Ms. ニュントン? コン l. 1 ユュロコス・シ note l insert B.

Columbia College, N.-Y., August 1887.

خدیم، تعملم، تعمدم محد (doc .lol) حدم براحد مدد برطمید: کے حدفات میں محددی کے حدودی کے حدودی

ه مسلم. تخله حجل نموده وتخله هقم وراه عدر معدله و المحدد المع حمل و المحدد الم

a) C ペイス . b) C ペレジス ペコシロ・ 143 (něm んしのの. c) C adds ペレンス・

عند من ورائد ورا

a) The examples vary slightly in C. b) B べんかんぶ.
c) C べめれいべかコロス! d) C without copula. e) C om. f) B twice.
g) C a instead of 3. h) C べかないかコロコ・i) C かって へいかめかった.
Read べいかかったしa as Ms. Mus. Brit. k) B and Ms. Mus. Brit.
C has べいふかかった l) とのめないされる.

. مهدد ندم لحدم دولهم خلع ملامله بمهده، محعقة علم احديم الفاعر الملم المالة فحريمهم مملك ممله من من عبر نير نير في من مني عني المناه مني المناه ال محة محد نجنة عبد المجان عبد المجان عبد المحدث عدد محمدة 10.70 معدرست عام عليه معدم فدم مهرد مدردك रक्षिकार कार्य भारत हास्य राज भारत हार कार्य कार्य سلف محلف محمد علم ملم وحد محمدة علم علم الحدة: حة محد خرة. فعر. بُعر. أحد مهم فنحبر. خنفير. مُنحبر، أنحبر، كنجبر، كنخبر، كنسبر في مُتكرر وحنك ما 15. مهنتج وأتنع والتخرود والمسلم والمرابد والمرابد والمراب والتخرون مله محمله سلعين مهد: منهدم علم مملم وحد حمله الله عدني ده مدد خر بنع لل ين بند الم حمله حق كنه كربر كتر شعب شعر كليم كتر عِبْ، بُرِّ .. خَنْبِ خُتْ .» مطسم خلک محصک نمحدی جماعة علم المحمد المحم

a) B 12! b) C risks. c) Ms. Mus. Brit. risks. d) C 25hr. e) C om. f) C adds risks that which however is wanting in B and Ms. Mus. Brit. g) This passage is wanting in B. h) C without the copula. i) C omits these examples. k) The following in C thus rish ul. was al. See Note 111.

عدد دم لبوده دحوه هدی هلم قدید همدند به دورا به در که در ک

مصحمه حل حله دعة حههدته لسة جر احته: وي حعهدسه دغيم هةم هقطم الله محله دعه المحتدة المحتدة المعددة معادم حلةم حلةم تهمده المحتدة المح

a) C べしる。 b) B om. Ms. Mus. Brit. べるれ. c) B twice.
d) C om. e) C つの。 f) C adds へあれ」 り! g) B さっしょっ!
h) C べるる。 i) C べるる。

(fol. 52b) جب " بنه جمعدة عبد المحدة به (fol. 52b) لخد. على حَدِد فَدُرُهُ صلى در حد مدلم على المديم محدة مدمهم فرقي همقلم مقص دفره المعددي المحدد معهد عدم حل لموجع وحديد. محمده محدد. حدر به ودمرادد و محموم الله علمه ومحمد علمه علمه و علم و علمه و علم و علمه و علمه و علم و علم و علمه و علمه و علمه و علمه و علمه و علمه و علم حعه، حدم عل علبسه هم دردت مه مده خز للمه معلد سنعخ حصه فه حسنمح عبد حمنيعة حممسله عند. علام عمع معل مدم دغود دهدودي معمومين. مد حل حنوشه وسعوشه مهدة مه حسقه مدهد حلا خَدْدِهُم مَحْد مَنع لسدنه في محم ممحدد م جند ١٥٠ حدم (fol. 53 a) محدم الخبانة دلمده المالية عدم المالية المالي حولجه الله عد دم لاحديم دعود حمله حدة عمل بخلي. محنير جر لخد دنيجم وصدلى. بلخد ومر لحد حدم مسلامه بلخفد (عن محمد علم بعلم محمد محمد محمد محمد محمد محمد محمد العند منه جه خزن الله مح سلع بعد معن غزن المربع مده عه مد محمع عند بع بدنعده في سفلع مهمع بدم جم نِسبة بي يعزد من عدد تميع لسدوم يعدهد (سه مهروس بحا بخا مدم حلحمه يخاده مح بخا محامد حصيم محفيدة مهم معلقة الله وينجة معلقه وينجة حدر ولحده. ولفر ديده ترب تريد دهوجة بهمر ينج بمحدم وو الذي ، المناه ، المنز ، المنز ، مناه محمد محمد الماه

يعفِيه ﴿ كَافُرِيهِ ﴿ يَعْفِى الْعَبْدِ ﴿ كَافُرِيهِ ﴿ كَافُرِيهِ ﴿ كَافُرِيهِ ﴿ كَافُرِيهِ لَا يُعْفِيهِ ﴿ كَافُونِهِ لَا يَافُونِهِ لَاللَّهِ لَا يَافُونِهِ لَاللَّهِ لَا يَعْفُلُهُ لَا يَعْفُونُهُ لَا يَعْفُلُهُ لَا يَعْفُلُهُ لِي لَا يَعْفُلُوا لِلْمُوالِقُولُ لِلْمُعِلِي لِلْمُعِلِي لِلْمُعِلَّا لِلْمُلْلِي لِلْمُوالِقُولُ لِلْمُوا لِلِمُ لِلْمُوا لِلْمُوا لِلْمُوا لِلْمُوا لِلْمُوا لِلْمُوا لِلْمُولِي لِلْمُوا لِلْمُوا لِلْمُوا لِلْمُوا لِلْمُوا لِلْمُوا لِ

مرون دربارخ ، بخانه مرباب بخانج مرباب مرب

I have omitted the next four sections, which contain nothing but a dry enumeration of the forms of the different tenses, both with and without the personal Suffixes. (See Note 103.)

ه، و حصصت عنه.

ىمەنەكىسى ئىرەنورىسى ئىرەنورىيىن كىرەنورىسى كىرەنورىسى چەنەخىد. مىخەلىد. يەنەكىد. يەنەنىد. يەنەكىد. تهمميد. معلم بداعه ودنه مد بهمهمود مد معلمهمدة תום תשמק הדשתה הפתחה של בים כלחבה מושל حمامة عب محمد عمدة عن المام عبد المعادة والمام المعادة والمام المام الما حمامحتي لرديم وممر بيده مدعمة معمدتي. مصعمه لمحت معلمة بمه يمالم يعلم يعلم معممه ان : عمدمت مع عنا نام (fol. 47 b) لاحديم ومعر ووموديمه محمد محمد المحافظة يه خلخ يه خلخ مملهم كله وحدومد به فالمهد عد معلم على المسلم معمد مدعود جهنانسه يهناسه حماستي معمدهمه دامد يه في المنافعة بالمنافعة بالمنافعة والمنافعة و אלעומות בה המאהם בושו המאם מהשלב בימבה چىلىساەرى. يىلىساەرى. مەھىمەتىلى خەمدە كىلىسامان *<!o>;</o></o>

a) From here until Andrew 1. 9 is wanting in C. b) C om

ممعند محمد معلمهم تحدمد عرفسه ده حماست المسمر مدعمة حامد والمشأة حمله الله المحتمدة على الما المحتفي المعلم الماراء محتومد مرفيه دم حدم محمد مدعم مدعمة و حنوحد مخوره ويومنه حوبه المعادي ومعود المرابع المومود والمرابع المرابع المرا حتصرهم رحمه بغبره عدم مناعد المعاجزة حم حنه مداعة المعاهدة पिटान हकाल टाह स्वास प्रकि निक. विपटान हरकेर टाह مرهنه مدد. معلمهم تحامد محدد كمفنوع حم حصد ו נסברא האאביב. לוכנא המאק (fol. 45 b) הרבוא וויים מארביב האאביב. معمدهمه حسب الله على يعافز عدا و يعافز عدام الم مراخنون مهلة مر محلك ملك محمدة عمدهمير مراكب معلقة مراكب معلقة مراكب معلقة مراكب معلقة مراكب معلقة مراكب مراكب المراكب مراكب دنه مدد يه بقد مه نباد. يه نقي ميه بناد (هن مدلهم تخلم דבו מבה אמים בי השליבי בי המאבו בי המאם 15 مدعوعة. حزميد بحرض بحرض بحرف بعافية. يعافيه. يعافيه هله ددنهد يمفيهد. دد حدهمدت لرديم دمهم مدعومه جامعت بدونيقد ميونيقد بدولا والمرابع معامرة للأ دهام منامات المامة مهنامه مل مهرقهم حاميه مرسع ملي مسلمه ع معلعه محمنة معراه عمة بجال ماره معلمه معلمه محلمه محلمه محلم المارة الم הביסבב (fol. 46a) ביס ביסבה מוא מלא בי لاست ومام وومه در مدح مرد معمد معمد المحند.

a) C om. b) C without the copula. c) C om. and reads and reads and com. d) C and com. e) See note 102. f) C < 1023. g) B om. h) Ms. Mus. Brit. omits this word, which gives the better reading.

تعلميد. عد ليحت مصمره معلمهميم ملم علم علم وحدة مادوم والمرابع والمرابع المرابع والمواد و ه بتغافور ، بتغافر التوافية التانية الت مروع مود لحدث والمام خله والمام مرومة مورد المدرث المرابع همد عمل مد علد بسنمعه مهم علد نمه صدم بلد يەلەكىدا. كىلەكىدا كىلەللىك كىلەلىكى كىلەكىنى كىلەكىنى كىلەكىنى كىلەكىنى كىلەكىنى كىلەكىنىڭ كىلەنىڭ كىلەنىڭ كىلەنىڭ كىلەنىڭ كىلەنىڭ كىلەنىڭ كىلەنىڭ كىلەنىڭ كىلەنىڭ كى يرفيحون (fol. 44b) عميميد. يمونيد. يمونيد. يرفنشد و بدحنه دم و مجاسه محاسب بحام محامد المحنية. دست ومدح مرهم المرابع الم العملية. عد سلف المعالم المناسخ المناسخ المناسخ للمناسخ للمناسخ المناسخة ال השאק. מום לוכוא הבליבו מפתמהאל בלאבי בימבב تدام محده برافرند. "مع محمحتي (س لاديم ممر معطمة حةمد يجمدنه، ميمذبه، حملهدي، معمدته مدمد يمفرند. « يمفندم. « يمفندم. « يمفندم. يمفندم. $ar{L}$ show that $ar{do}$ and $ar{do}$ 20 مر (fol. 45 a)

a) C omits this passage. b) C 知るめある。 c) C adds に ala.
d) See Nöldeke, Syr. Gramm. § 178 D. C にかれた。 e) C om. f) B om. g) C om.
h) C べらめる。 i) C べきなる。 k) C ちゃうかる 1) C きょうかん。 m) C であるる。 n) かん かん かん。 o) C ことめん、とめん (この) こともん、とめん (この) こともん、いる。

a) C べのの. b) C べめのかべる! c) C かいて repeating the preceeding sentence. d) C べいかい. e) C べいか. f) C om. See note 100. g) C いれる! h) See note 101. i) Wanting in C. k) C om. l) C いっかべ.

معلسم تخلی دوزمود کمود و همه کرد اودی دهم کرد کرد و دورود همود و دورود و دورو

a) B コレニス! b) C ベコルス. c) B om. d) C om. after 上へwe must read on e) C adds on カベロス! f) C , iのエコス.

حد همه معدم عدمت مدمت بمهمه درمه عدمت حفيد er wood areads aft ex." The chart وعلمية حدومت احتم وممرد عد عنمام به سلم سلم معمر و دحمه احده محمه محمد محمد مله حدامهم محمد المحمد محمد المحمد محمد المحمد المحم بع مي مهنيد شهمهد، مهلع مدمنه مده، ملغ مزد ولان سول معلم بخلم ورود بازد مدره مولم مراه لاحله ومعرد بدور بدور مد محمد مدر مدر الم مهمهم مدهدهم ملك مه حنود هندن ده همه $_{01}$ whoken a secutor of $\frac{1}{2}$ of $\frac{1}{2}$ of $\frac{1}{2}$ ردیم برخمر. در حلاسلوی حرم لیم. مومه به روه (fol. 42a) איא וכוא הבבו. מבושה השלא המוא בעה בעה איר مأدح ولاؤسلام معلقي مطمي تخلم وحزمد بسد دو حملات المحمد المحمد بداع معدد المحمدة 15 حب سعمه عدد عام معدمهم عدد حديث عد 15 कार अविवर्णन वरत्यके वर्षे स्नु अधि तिमा रामि مهم ولادمه وصور و حنون حيم ملع حيم وحمدهمه عفني سر حلح . يغد حامع معمد ملحد ملام . عضره عود جم بيؤد^{ره}. معمه ما من منه بغره بغره بخد. ملم م رفدره حلمه دخر ببؤد. ملمه حملهم تخلم دهمه مدهد «مهمونه عنام ك منه مهريمير به موادي المهريم المهريم المهريم

a) C om. b) C جبند. c) C عبند. d) C مبند. e) C عمه!

معلصم مخله ومنهمد حلب مع مدهممة لرحم ومهم دومود شهر فله حمهمت. والروب وعلمه دة مدد يجلب معمد مل دغمد دلي مدلس تخلم הביסבב המה בה באאביב עבנא המאק. ביסבב בהמה حمامحتي. ملاحمه عنوم وزوجه بنورد محمد من المرابع المر त्यें राया त्या त्या स्थित स्थित स्थान स्थान معلمه بمنادم بعدم بعد معلمة بالمعلمة معلمهم خله دونه حد شنه د دهمدت لرحد دمم ونهدد حشَّهُ: حدمه عند ملحد ملحد منه عند منه أنعن (fol. 41a) تغفة « معمد ملك محدة . معلم بدك تدهام ١٥٠٠ مده، حملة من فهة سمارة معلم، مدلم ما تعلم ما דביוסבב שני. בד בישאפים לוכנא דמאת ביוסבב בשניא حلاءمه ملاحيه وعلمة حنومه سمه معمودهم دن مد شهر مدلهم شله ددن مدد پرخن دد حمدت لاحدى معاجر. مه حذمحه غبد حماسة حد شماله سمره برماسته سدم منحد همقسم بمهمام אבי אבי אשור אם כו בב אבי אבי בג שמא אלמלשם سننهم ميلة بج مهنسم، مدد حمد على لاحديم الزير مرد مرد مرد مرد مرد مرد المرد مر غفصر المعرب عمله المكرب عدمة مد المخرب نجر عدد مد المحمدة حمد المرابع عدد المحمد عبدرا حمامحتي. مه حدمد خرفه. مها حر سدم حلمه حلمه من من من بعن الله المال بعن المال ا حمد به دها به فالماد معلم معلم معتمد به معدد المرابع

a) Delendum? b) C om. c) C べねしゅ べつ ユシのもつれ. d) B べんいぶんり. e) B om. but オコベレ in C is wrong. f) C べんね.

تخلم دون مدد کیبه و دهم حق لروس دمهم (و کیبه و حمامت. ملاحله معامد يجنب. معمد مل كنبين « مه حدمد یلنی مه حدمد یعینه. ملع یرفی مح اچے. ویقم جے هلم ویفد جے بهد. ویسفه جے سیم. وحد و مدماهی عصوبه به در مهادی الحدی در به در احدى وحمد ملغ بج به به بدي يغبه و محلهم تخليم معم ما مروب باسر موموم الماء الماعة جم مه در مه مه محلهم تحلم و مع مود حباد و 10 בלאבד (° לוכנא המאק. אם כומבב צבל בלאבד. בה هصمه مهممص سننهم حلعة سهم جر منحد عمقسم. مر مدود فلد. در مهمهم مهموهم مستمه مد منوح وطقسطمن و معدد هماه الماري الماري وطور الماري معادد الماري Adada areda ar a cioce (si itai. itaa. imapa. (d وريفه ما يغهم يهاف المام الما שמבון שבמים מר בע בא ולש הלששה בימשה השלמאר המש באאביב. אי ביוסב. בביוסב. באבהסם. אי ביוסבב بعدد مه يحدد. يدنس ياخذ هاند بد يحدد بدم، 20 בלעסדים בשאבוא (fol. 40 b) בשי, וסבבא. מבנא סבד הובוא הבאנה באאביב. בה באלהובא עם הביםוימים. محة حمعتم حة حداهم، و محة حض حمعتماهم.

a) Add. ユュロすっ. b) C om. c) C にはいます。 d) B om. e) C ではいべかい。 f) B omits all this. g) C ユュロュコ へいた。 h) C twice.
i) B のロネカル・ k) C によっかっ!

הבבי הביחבב בים. בי משאמיא עבוא המאק. אם حدمصه عنير. (Ms.216 fol.21a) منير. هنيد. حد مصمح مهمه تسنزهم هلز جرسته جر هلب مزحد. وحدة न्द्रकारके प्रतिक १ निवन स्वयं स्वयं प्रतिक प्रवेद । حمامت عدم حمله دام در مرام در مرام در مرام موسم جم شعر. همه الله الله الله على المامي الله الماميد בו. בג בראשבי לוכני ובאם אם כוחבב בייוי. במאביב. בה למחח אחלהלמת השלישלא עדא בן אובב 10 عه . بهريخ . عريف . اين عه مه . مهدة هه عه . مهدة «معنعة ماهمام بع معن معنية ب مصامعه مصما محة معلم عند المعلمة عدم من محدد يحدد يبدن المن المناد الم حمله حقد بنيد. بل. يغد مل بود. دد نحسم کے حر فد. میسف. حد نملبہ مم جم سے، محمد مد حمامحت فعمدمبله. عهد وهماحت لحديم وعمد. شده دم حدامحت حدة وحدادة عدم مع وحده معرف حمله احدهام معلم بخلم ودوه دخم دو محمد محمد ערבא המאמ ביו בבי בלא בלאבי. הערבא הבליד عن محمد من معمد من معمد من معمد من محمد من معمد من من من من من مهمهم متحمه المراكب المهم المالية المهمهمة المهمهمة المراكبة المر بساءه ۰۰.محن (fol. 21b) تمحمة مرعام محمد عنوب بدعام المربعة ا

a) A leaf is missing here in Ms. B. This and the following word do not belong here. For エベニ read iベニ! b) See note 98. c) C twice. d) See note 99. e) I have emendated the text. Ms. ベニュース・ベニュート

يۈشەنى. يۈخىنى يۈنىنى يۈنىنى يەنىنى يەنىنى يۇنىنى يۇنىنى يۇنىنى يۇنىنى يۇنىنى يۇنىنى يۇنىنى يۇنىنى يۇنىنى يۇنىن يۇنىنى يىزىنى يۇنىنى يۇنىن يۇنىنى يىزىنى يۇنىنى يۇنىن

ه. مدر ساه من مومع، ملخ، محمة م

הים אבי הובים הים אים הים הבים הבים הבלה הבלה הבלה הבים הבביה הבביה הבלה הבים הבלה הבים הבים הבלה הבים הבים הב

راعة معمر معمد المناه على مد به به تمدية المحال المام المام

a) B om. b) C om. c) C con. d) C con. The following up to , our is omitted in B.

ئاوبرانان ئاوبر بانانانان كالمجانئة كالمجانئة كالمخالط المخالط المخال

مةمدد ويجا واحدة لاعامة مهمس هلم.

مةمدح ويجاره واحتاره والمرابع المرابع المرابع

تخوبه تشع تشع بنجه تفوشه المرتبه المرتب المرتبه المرتبه المرتبه المرتبه المرتبه المرتبه المرتبه المرتبه المرتبه المرت

a) C twice. b) C om. c) Kin 12.7.

الم مسلم المحاسب المحاسب المستوات الم

منده لحدد والعدمة هدونه الم المه مدونه مدونه والمؤملة وا

a) C om 7 com. b) I have added yûdh. c) B om. d) C om. e) C

الحديد همه حدم معيدم له: دهزعه العدله

مهد هلم تحلك بقمام هعقي. •

ح. المود حسوسه المراه المعصب علا ومختب المحالي. والمراه المراه المراع المراه ا

מגביא⁶ וגם לבגר. גאש בביא "גביאאבין מגאאבין גביאש מא גביאש מא גביאש מא גבין גביאש מא מגביאש מגלאבין גביאש מא מגביאש מא מגביאש מגלאבין בביאש מא מגביאש מגאאבין גביאאל מגאאבין מגאאבין גביאאל מגאאבין מגאאבין גביאאל מגאאבין גביאאל אוא באאבין גביאאל אוא באאבין גביאאבין מגאאבין מגאאבין גביאאל אוא מגאאבין גביאאל אוא מגאאבין גביאאל מגאאבין מגיאל (fol. 36 a)

a) C in inv. order. b) C べわないコルン! c) C om. d) C かんだれた.
e) Wanting in C. f) C かんされ. The following three words I have added by way of conjecture. g) C かんこれ. h) C かんされ. i) C in inv. ord.

व्याधिक विवर्धन विवासन विवास कार्यान न्यू कं, इदर حل لعمنعلم: مهلمارحه على حديثهم مديمه في ماريم ومرابع مرابع مرابع مرابع مرابع مرابع المرابع ا سعمد :باغمة محموده مناممه بناممه مناممه بدا ة وسد ولم يحك بعماده ما مناه منحكم محمالهميم حسه عدمت العمة خنك، مهم شد، محذهم مملة لمسعسم תשמע ששמע האר יהשתש השלש אלה .. ה עיתם حتى بالمديد وله المالية والمراجع المارة حمةم عمريت مه حمرية. عمريت مدهد ديمهمه، 01 सकतर राज्य स्थापिक व्यांद्र हर्वे प्रत्ये हर्वे क ممامسهم مهزنته حموسم حيلته مصملحه ممله معملس بدنيل حلمية. جم لمه ملمه: ليللم لحديثه، معجم نيزه. مهره مرده نينك، كنه وصحب دونها المربية المونية المونية المربية ج حصوص درهنش دمز ۱۳۸۰ مدمد بم دعمه دمه معمن جم מצלבוון אובא. מן אנוםא וום הנלפשם שהחה احرث : محتملحه بالمهميع المسلم. وبالمعتم هما منابعة والمرابعة المرابعة المر حيلته. و معملحه مهمهم عممه. من فرر مصمه 20 1.21 فعلم ١٩٥٨ عصمه معدم معدم المعلم: سة (fol. 35a.) حجن محمد عدب: مصم باعث المعدد عدم المعدد عدم المعدد المع مكنه المعتد موتم بالمعد : معتد منع المارة المارة المارة المعدد المارة ا

a) Widm., Gutbir and Trost & d) Widm. and Gutb. Lating.
c) Widm., Gut. and Trost add. - d) This passage is omitted in B. e) I have added these words. B and C om. f) C adds spl.

ربه مه مه مه مه مه المهاد الم

a) C, com. b) C om. c) B adds معلمعد. d) Read علياء 6. C.

نمسكام معل المدور كالمي كالميكام معل المدور في والمراه المدور ال

20. pain Khahka Kula 142 ° anh pla aka |

האינישים אובאה. יס באיי האינישה הבשמשה. בא האינישה אובאה והם הנילאשים בל הד | בינישה בינישה (fol. 33a) ייט אינישה בינישה אינישה בינישה אינישה בינישה אינישה בינישה אינישה בינישה אינישה בינישה בינישה אינישה בינישה בינישה

a) C かんいこう. b) A adds , co. c) I have added wau. A シエス. B has here べつこの. C unreadable. d) B and C without ス・e) C om. f) B べつこ. g) A ス for の. h) C adds べかしょ. i) A reads this word twice. k) C べかいこう and following べかしべる. l) C スローのべ. m) B (空心. n) C レス.

معدی می در المحصی ددد و دوله برد و در الله می در الله در الل

ممد شلع « حبل المتاب بتجامة والمتاب متحك مقم.

ه به ایک ایک به نام ده می به تعمل حق ایک به بله دهمی به نام دهم به نام به به نام دهم به نام به نام به نام دهم ب

من به مهم همداره ۱۰ بومه همه همه ۱۵ بومهم ۱۵ برنیک می ۱۵ برنیک می ۱۵ برنیک می ۱۵ به برمیم به دهمهم کام ۱۵ برمیم خرب برکیم برمیم برمی

a) A om. b) B without 7. c) A L. d) B and C om. e) A A C of f) Omitted by C, A A A B and C om. b) A om. C a bir. i) A L of a. k) B and C om. l) A in inv. order. m) B A B and Ms. Mus. Brit. C backusha, which seems to have been the original reading of B, but has been erased. C and Ms. Mus. Brit. add backusha.

copposed town and acces (+ see tis secon (4 copposed (6) 43,1 תישׁב בסגש עין אים ". שירילים באראשם לארנים באראשם فردورور المتحدد بعد معدم والمرادر المرادر و بحض بباحد بال و دلي توسير ملك المجالة و المحالية المحالية المارة المحالية المارة الم عرباه کے بام بحنح معتد منح، ادمان مرد کل صلع ينة (المحل علاقة مراكب المنفي بالم عندم سر منحم الم lukur (eedrekudaa_ ry ser kasi's oyekr. (10 مكنة م. حمله صحب « حليمه عندم» وحل حتم قلم وحسر اب حلسه، حمقهم محصمحت الله محممحت محاسمه الله «جينرن أو، برميني في المجاد مهر « من المعادر مهديرها المعادر كم حداده منحم. "معل حليمم عتصم. معده عصفه فيروفي هلمانته مه شلب مقاني. 15 مشنف. مصبع. مصبع. مخده حلسه ما مخدم علمه ما الم هتجه^{(و} و مودد حل حتم قلم وليموس مرد عصوب من مجلم. محالم حلیهم عصفه فته مفتم نمفته ۴ مه حل. مجع. 15 orth. oger. alah. ausi. acut. alex. La echhauen علىم منحه. نمحنه دم " خلصف. مخلصب مجمعف.

a) B omits all this; then reads (C, b) C om. c) C adds <math>(C, b) C om. c) C adds ((C, b) C om. c) B on ((C, b) B and C, on ((C, c) C om ((C, c) C) C om ((C, c)

كالمحدة حديديه ملبعيه أفيميه حضر محديدي صلبحيه. ەزەبىيە كىنى دەھھ حقىدى مىلتىجى مادىيى مىمىمىمى معددونه من معدليم (م عديد بر) . (م وما معدد معرف معلم الم معدد المعدد المعدد المعدد المعدد المعدد المعدد المعدد ومخلم ووخه وحسب وحديدي ومالمنجي والأحكار 15 حموم مست مرسور مرسور المحدد والمحدد سلام . معقمه حتمی مصمهدم (fol. 8b) . مدنین دنغام. *مجنوبهم. مختصر ه مصخفه. مختف ، موتنعام. «مؤسفه». رند بنده مربر و براد مربر مربر المربر الم علیمه منه مینه مینه درمه درمه درمها ۵۰ مر با با مرد من ا محمد المبرسانية أ عمل ۱۵ مرد المبرسانية المركبان المبرسانية المركبان المبرسانية المركبان مَخْتُهُ، معجمه (* 13هم الله ملم الله حمامة على منافعة م من حدد المحمل أسعًا، وتعني محتد المعادلة منعته. مخفعه منجعتبه مصحفه. محفعه محفعه المعالم الم منحتم عليه متحم: حلا بخدنه خمير موتعم. 15 ه خِتْحَد، ه خِتْ نَهْم، معتبَدُه مدار معلد الله معلم الله معتبه الله 25 حوص معنى مرير المرامرية المريرية ويونية ويونية المريدة الم حمام عليم عندي منحي منحي معدي عديه المرابع ومرابع المرابع الم مل معنديه مختع مهد في المناسكية المداسة

a) B () B om. c) C om. B with copula. d) C in inv. order.
e) C without copula, and then () C adds () g) B and C in inv.
order. h) C in inv. order. i) A with copula. k) B without 7. l) C without 7.
m) A and C om. n) B with copula C with 7. o) C om. adding 7 to the next
word. p) B reads () before () C without copula. r) B without
copula. s) B () B and C () C without copula. r) B without
copula. s) B () C without copula. v) C gives these
examples in a different order. w) A om. r) A om.

مهد صلم حهل ممقمله وحعمليق لسونه هقم.

ر. انبید بی حصل لحبنهده طلط اله به سقیه هدی و دی دیده به اله دهی همیته سخه در اله دهی همیته سخه در اله دهی مدینه به در اله در ا

خمتن هدل دروم هلی مانی و دروه و الموروس ملی المانی و الموروس ملی المانی و الموروس می المانی و الموروس می الم

a) B كعراد b) C omits حراد . B حرابات . c) A om. d) A and C om. e) B om. f) B مداد . g) C adds مصاف د h) For this B reads د نصده . المحاد المحاد . المحاد المحاد . المحاد المحاد . الم

.دميد مايد محدد المده دار محدده المدرد محدده علمه. осьто але क्षिमा निष्य कि क्षवंत्र का मित عب و المنتفرة المعتمرة المعتمون المعتم مح مهد. محمد محمد معامد عبد مهدد محمد تفِينَاكم. مه دلة حطمنات فه لميه مهم لميه ديسلمانه. و ميسلفد. مبهلعظم. (fol. 8a) محل محمد جمعه مفع علمهم. محلفان کے حملالدحسلام، کہ حد حملات فر مدد. 10 xxx abe (b rzwaekx. oakako. (° oznacew. oudeb ... (° معل بمديم بيميم معتدم عليهم محمون هم معرد محمدمم. المحمد معتصر من حدادة من معتصل مهر معتصل مهر ما همور در معد المعن نغف نغم المرابع المعرب 15 ce ech xida schi a contin a نه، كعل مه كعل بريفهم. فرعبعنه، فرعبفم. " معدل عدم المامل علي عليهم المامل المعدم مه احسام، مه محمد المنجين المعادية الما الماء الماء ١٥٠٠ مم الماء ١٥٠٠ مم الماء الما مرحمي عبر ويعدف ميخف ميحدي

a) B KDJOJAJ. b) B and C om. c) B and C KIDJODJO. d) B om. e) A KODJO! f) B om. A COMPDIO. g) A and C KIDJOJA. h) A and C om. i) C KDJOJAJO KODJOJA. k) B KDJKJ ZDJ. C KJJJ ZDJ. l) B KIDOJ

 $\overline{\mathcal{L}}$. where \mathcal{L} respectively \mathcal{L} where

التم صحل الحديد و المحالية و ال

a) C om. b) B and C without 7. c) C with and C without 7. e) B and C in inv. order and without 7. f) C can care care in inv. order and without 7. f) C care care in inv. order and without 7. f) C care care in inv. order and without 7. f) C care care in inv. order and C inversion in inv. order and C inversion in C om. o) B and C om. p) A om. B circa. q) C las.

1.44 معود الله المعرفين المرافع الله المعرفين ا علمامه صفصه. مهم فه وممحني جمانية فيه بحمانية حمانيموني. بلنيموني مونموني الله (fol. 7b.) من الله المراه בשפשא הם (b בשלפו בעולא בלהבשא. איף שי, גאולישבים. o new a minimum o manimum و المعالد مبه دمه المعام المع مدن. وحدة ومحدين و المرابع ال معلمة المسلم مام وجر موحية عليهم حده فيهم لمن معلمته ماس معنفنه حفافه مدنفعه الآم. المحلمة कं कि के के संस्थित में देव के के संस्थित के विषेत के विष رم مراتمهم برآدمهم مراتمهم عراديم مراتمهم مد مهداء عصاه مدسه احمسه الهمي مهد من من المارة من المارة من المارة من المارة المارة المارة المارة المارة المارة لهة لهمه و محله المتنافع المحلم المحل شدفت به جدر^{(m.} مينانين الاهلماء ملاحث محاكمه وهوالماء بالمامة . ملا م مرام

ا محد معلى حيل عمقه المحمليني مقعم.

a) B and C with copula. b) A and C om. C adds are. c) C om. d) B om. e) A and C コロッカカ. f) C ベロシャで、g) A ベコンロ・h) A ベロのカス・i) C でわいといめかる。 k) しいの かっしょ 1) A in inv. order. B and C add べいたの。m) A om. n) B and C om. o) A om. B しいべの しいである。 C omits all the following up to いあかっこ line 12. p) C しにん の A om.

معلمت في و و المرابعة المرابعة المرابعة في المحلوبة المح ممة، من مريع عليه محدة في المريع من مريع من المريع من ا ٣٠ مى ھون دىھۇلجند، مىھۇلجند، مىھۇلجنى مولى مەسر 3 man shub shubs. action to careto acholicum حملعت شر لَينَّهُ. *مهم لِينَّهُ مُنْ مَنْعِلْلُهُم هُ إِنْ مَنْ مَعَلِلُهُم مِنْ منعللهٔ بد.ه مللهٔ مصد مط محمله الله حدومه الله علىهم. محمونية موه معندمه معمور محموليم غهر دلاء مهم والله وبنونها، "منج بنه مند باء معلا مند الله والله والله والله والله والله والله والله والله وال عدم المرابع المرابع من معدد من المرابع المجاء ووروع المرابع المجاء ووروع المرابع المرا حدان هم حميده حدليه فر سي. مه سي ومعربته معمونها والمعرب والمعربة المعربة والمعربة والمعرب ىسة بَجَ، مَة سَهُ مُخْبَى. مَفِعَ سَعِيبَ. هُ حَلِيبِ لَسَمَ. مَحْبَ بَعَمَدَ عَلَ يهذه. نهده. نهد. نهده نهده نهده نهده. نهده. يهنجرف به قربي به في . به معلى الهم الهم الهم المام على معلى معلى معلى المام المام المام المام المام المام الم וניא ורבשם באאבי לבלא מהא" לובא הבבי. 30

هام مقعم حبل مهاةهم وحمايتدم. (a

ور بنيك (fol. 7a) من لحسمت ما المقام المحمل المتاب والمتاب والمتاب والمتاب والمتاب المتاب والمتاب وال

اتم صحیل لحدد. دول همه بدهده حدومه مودها محدومه مودها موده

a) B without the copula. b) C wie a. c) B comis. d) C is a comis and com. g) B om. C is a comis and com. g) A comis and comis

آ. سهه « حدل مل مهةهم وحمل كتدم.

a) C in C. c) B adds (A. b) Up to an inc 4 emitted in C. c) B adds (A. d) C (A. d) A without A. C reads simply (A. d) A om. m) C omits all this. B ideal, omitting and all C (A. d) C in inv. order. o) C om. p) C adds (A. d) A and C (A. d) A and C (A. d) C without A.

روروس مراق المراق المحقودة المحتودة ا

OITA LETE. RING EN CEICAN NIN SLIGN. "OLIG EN COSIGN NIN CAGIUS CESTINA NO QUANGE 15 OITAN COIN NACION COSTIN NACION, LOUN RECHMONT LL CUM RINGORN (" "OLICH TIOCEN 11 NACION, " LOUN "RECHMONT LOUN RECHMONS. " OLICH REN ROLL CESTIN NACION, MIL LICHT RECHMONS, LL LL CUM.

a) For this C ixa. M has realise and adds rearba. b) Thus B and M. A and C om. c) M with seyamê. C riagra. Sever. = A. d) M om. e) M om. f) M without copula. g) A om. h) C robabra. i) M , ii). k) C om. l) A and C om. m) C om. For riagrai which M also reads, A has reads. n) B, C, Severus, M reads for all this: robustion (C om.) reads of this robabra. c) C om. p) C without J. q) A om ra. C for this reads. r) C for this robabra. s) B and C om. t) For this C reads reads a reads a reads reads.

ا مسلم حجملاً على معميم مؤمدهم السلام المحديد المعامة معمد المحمدة معتمدة معتمدة المحمدة المح

ה. ישהא הבעל אך מהאיא פנסבא <u>ישא המלי</u> מהבין ונים ליישה ווים ליישה ווים ליישה מיישה ווים ליישה מיישה מיישה ווים ליישה מיישה ווים ליישה מיישה מי

مرد مرده مونده مالله مرد مرده مونده من مرد مرد مرد مرد معنوب الله من بالمغينة مولده مونده مردده من المغينة مردده من المغينة مردده من المغينة م

a) B in inv. order. b) しょべつ. c) B om. d) B adds のかまといった。
e) B べいかに べつらいら. f) B・の ようさい つのいった。 からない。
g) B adds へかない。 h) B へんかい and then reads のかない。 があいらい があいらい があいらい があいらい があいらい があいらい があいらい B and C all this is wanting. m) C T in stead of コ. n) So also Severus, M[artin, J. A. 1869, p. 479]
B べいべんの。 C いのべんの。 O C om. B after しんちょうの which M om.

25
| OIRA LORA 1 ROD RANCH CHO LIMITAN RELIAN.

CHO HOLD NO BERN COLON (COLON COLON COLON

a) B かべれのいろ。 b) Wanting in B. c) ベンスのよう。 d) B without seyâmê. e) B adds さいべい よいべい f) A , ののれない cf. Nöldeke, Syr. Gram. § 190 A. g) B with copula. h) B ,ののいった。 i) C adds , か べいようかい。 k) C シスルス・l) C べらない。 m) Wanting in C. For かべる B かん のべ. For からにて C and Sever: へんさい。 B omits what follows up to カスロ l. 13 n) C om. o) A and C スへの のか。 p) For this C されの、 q) C om. all up to p. 21,12. r) A om. s) B after ベルのいる、t) B べいのい。 u) B メン・シベス・

or . reserve son or . ropert or romai on "or |a = a نيده. أدسيه. أفنه ميهم أوسمت أمينه. محمد مي الم طلع من من لمصعبه . ملحب بعدة صعميم. ملهمه المتام سوسه ووزيه المسلم حدثه والمرابع المتالم والمرابع المتالم المرابع المراب תשפריב עשבה השיקיני : עקיובה עפיפיל פישו מבין מבי نموسته. حطمعت مهمهم مستخه و المستنهم و المستنهم الم عد صوب عبه بدومور مدوم معدد دخر مددمه 10 علمه، مهم مانع نصحة. يجفيل. يجتبل. « بخدوب. « جحمصور هادول عادة بسيرة بسيدة باستروس باستروس باستروس به خدیده ۱۳ منده به سره می می در می می میدها به رود بالمعالم الله على المارة على المارة الم 15 عليده. سيبه أد. حيزي. علين م حداله مهمه castat test topol cas city adject acted garacte مه هصمه حلمه جر حقم زمدحه مخددهم المنيد. ١٥٥٨ تحفيد محنونهد. رس مي معمي محمد مديد محني دحويد حمه همد شدیک محطوعی محطون می فصوعه مجر شدید سن المحلة المراجة. عن المحلوب ملا المحلوب المحلة المحلة المحلة المحلة المحلة المحلة المحلة المحلة المحلة المحلة

a) C omits all this up to constant. line 4. b) I have added this from Severus. c) C om. d) The following up to constant line 12 is wanting in C. e) A om. g) B om. h) C om. B and C add constant line following up to sation p. 20,8, wanting in C. k) This is also the reading of Severus. B of Severus. B in inv. order. m) B om.

سيكاعِه سَرُنُعُ مَن مَرِيعَتُهُ، "مَرِعَتْهُ، مَرِعَتْهُ، مَرِعْبُ مِسَرُ مدرعه به حد ۱۰ مریقیده ، مریقیده ، مریزاره ، مریزاره ، مریزاره 15 رستنی ده حدم حدم دیم دیم دیم دیم دیم دیم دیم در ا حسد هر تمودی، دهله، معمده اسد جران اشد. صدمه حمامحنه حطوم خله. حتم خه زونده محمدهم صة احدة علمه عقرمه محمل علا تحله مصة ומבבה שמה וכנא. אם השמא בלמא "מצבובל ود احدام و محمد المعلم من المعلم من المعلم $oldsymbol{arphi}_1$ and $oldsymbol{arphi}_2$ and $oldsymbol{arphi}_3$ and $oldsymbol{arphi}_4$ جنجومره منجيع، ونجنجة. فبخيع مدعو ... وبدمه في موجد أن 10 d طمر بنة خله بهر صلم عد معلمحة عل عقرمهم مدنت، به مده دهه محصل مد مد مدنته 25 أحدب المكاء المحاملة مناهمات مناهم والمنافعة على المنافعة على المنا عيزيه. مي في في في في مي مي مي مي مي مي مي مولا محل متعنی (fol. 5b) مراه مسعما بمامعه است (fol. 5b) مراه بنامه ا جے صلے سحد. ماصمہ عمامطہ تجر معصف علیا مذہ مجر orano compo ou compos ou comos comos 00 ochain "mi mbakn remak | kmamus. (m my acai. فِسِمْهُ. فِعَفَلَهُ. مَجَنَهُ. وَلِنَهُ. وَلَقِسَهُ. صَيَّمُنِيْدَ. عَيَّمُونَهُ بِهِ. «٠٠ ٥٥ موسب الهوام دوية بين معتصب المعام المعام ١٩٥٠ حمر ١٩٥٠ م

a) C omits the copula altogether in the examples, B partly. b) C Till C) C reads the sing. without Co. d) A om. e) C I TILL TO TILL TO A om. copula. k) C om. B reads on the class and then class copula. The copula. m) Wanting in C. n) A om.

20 <u>energy</u> xizz ag com 1,62 - c. azógigi. o. zógigi حمره المسلم. هم المعمر في بي بي في المعادية المعادية المعادية المعادية المعادية المعادية المعادية المعادية الم בשה בבולאה. המה בבולאה. במה בבולאה. במה בבולא " בא בבבולא " בא בבבולא " בא הבבולא בבבולא " בא בבבולא בבבולא בב 5 where shoots are the starte of the application or a arain ile appropriation of the same o مدهنه معلمه الله المناهم. معيمه معلم مراه دليراز: ومرم بالم والمراجع المواجع المراجع الم ים, הארבים (יו הה הבים היו הה הם הו היו היו הם 1, 13 הם הם 1, 13 הם הם 1, 13 הם പരച്ച .. നർവി ചായാനി गणे का का उत्तर्भक का उत्तर्भक का 10 دلد محله، محمة حدى شه (عممه محله المعلم الم المحصيم. « من شهر ف بخمد المناب من المناب ال ्राया होता होता के कार्य कि कार्य के प्रतिकार कि कार्य ים הבש^{(ד} בלאכל מה אבל הים הבלואם "חס" עבל הלואם. سجنا معديد مد مد مدسوه مديد بديد. بديد. الحباقيم المستران المنام المستران المام ال حصعه "معمرةع، حتاء مصلعه معند، متاء بلصه معهده (« علسه هم صلم التم بحر حراح .مثن بماهم والتمام والتمام التمام التمام التمام التمام التمام التمام التمام

33, 1 کی تمریق میر کے کی مورس اسلامی میرون *بحومیت مدحود دو۔ رہ

a) C om. b) A om. c) A in inverted order. d) C へのようにている。
e) A omits this. f) C adds on as also M[artin, J. A., 1869, p. 479]. g) M inv. ord.
h) C しんいろ、i) C reads foolishly しし つい。k) C omits the copula B adds
レス・1) C かいない。 m) B べらべら、 C om. n) A ないなられる この! o) C
このべいろ、p) C without the copula. q) C べいいったい へいしつ

Total report assert stands of the server to the server in the server in the residence of the server of the reserve of the server.

""" The section of the server of the section of the section of the section."

والده مود لحدد دیمه حرونه دود عدی بالنای دلی علی المند مورد المالی الما

a) I have added this from Severus loc. cit. A, and B and C, an and !
b) C om. c) C om. B and Severus (22000. d) C (2001.170. e) B (271007.
f) I have added this. A (7000.10, omitting (7000.00 of g) For this A has (200. h) C in inverted order and (200. c) C without 1.
k) B and C always write (200.12. l) C adds the copula. m) Wanting in C. n) C of (300.00 o) B without the copula. p) Wanting in A, C omits 7 117.
q) For this C reads (300.00 o) E without 100.00 o) E without 100.00 o) E without 100.00 o) E without the copula. p) Wanting in A, C omits 7 117.

لهزمسه مرب مربع بهدد ولنبخبكم ولنبخبكم. المصيع عليهم معمليم مدهلهم مدميهم مدهوليم ٥٥ أو من مرك مرك عبد احتمد احتمد المحتبية والمحتبية المحتبية المحت لنحبيبه. من نقل الله حقل ومر لمحصور بهماهمة مدهديه حمله حدله حدله مدهده oblibator. oetlebus billitas. sig 'sie isei. (d वहत्यकेत्र हिलक्ष्यक योगक्त. त्यक्षकात्र त्यक्षित्र वहत्यक्षेत्र. 10 d).iski zir yur .kbilib kildesol.kbibibo 25 المنجعيسي ومنجعيسي المراجعيسي المراجع المراد Loneans. 27400400, व्हाट्यपुत्र ८५५१/८८५४४ ६५६६५७५ مه مهده مدده فلزدجة فلأدجة في مهد هدر مهدم عدد مهدد 15 من بنه المنازم من المنازم Kelden . Kale assals Khanso Khadik indik معرب الم المرب من المرب ەندىسەك. « مىلان كالدىن كالدىكىك. دالدنجلىك. دالدنجلىك.

ەلدخمىنە 🗴

a) C べめらぶ。 b) C om. c) C and A べかシスの. d) C iコベス.
e) べめのかべれ. f) I have added this from Severus loc. cit. g) A and B and
いいかっぱっ. See note 33. h) Wanting in C. i) B and C in inverted order.
k) C エベス. l) A om. m) C べわしょ.

وَحَدِهِ. مَحِدِهِ مَحِدِهِ مَحِدِهِ مَحِدِهِ. مَحَدِهِ. صَلَّهُ مَم مَلَّحَةً لَى هِم نقل مُرَّم جِلْهُم.

المادع لحدم بحمل به بعد المحدة المرادة المدع مدم المدارة المدع مدم المده الم

a) C 山山. b) C iコベス. c) Wanting in C. d) B twice. e) A om. f) C かんしょ. g) Thus A B and Severus fol. 12 b. h) C べんのかべ. i) B ベンウェスの. k) Thus B and Severus loc. cit. A without は. 1) C om. m) A om. n) A B and Severus loc. cit. C べん 、 o) B om. p) B ベンデスス. q) C かいススの B adds ベイ! r) C かんかく. s) C べんしゃ. t) C om.

ورد المنجال المنافر مه ورد المند مه ورد المند ا

رم تعمم معمد معتمد معمقه معمده معمد

a) C れのよ. b) C べにおと M. べ 言うよれ べにおと. c) B C and M om. d) C adds べよれの. e) C れのれ. f) M without れ. g) B and C om. h) M om. i) A べれには. k) B C and M しょれこれ &c. l) C om. m) C om o. n) For this C has に のの い) C さいべい B adds に れ. p) C om. q) に のからべいに、r) B さいべいれ. s) A om C こべの. t) A om. v) E さいべいれ.

هُمُنَّهُ، وَهُعَنِشُهُ، وَهُمُونُونُهُ، مَنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ الْمُنْهُمُ الْمُنْهُمُ الْمُنْهُم مرحم ، من الله على المناسك أ المناسعة مركبيه . المجرد مير في المجرد من المجرد مير مركب المجرد ميرم حددهمه ماديم بحمد جعقدم. مهرب ملك ملم وي بعدة حديد ميرونيد ميرونيد. وحمر المعموم مادي وحدة وي همي با ميملي هم موه دهو تحويد وهونشد وهوني د. ممر حمد المحمد معرد المحمد معرد معرد معرد المحمد معرد المحمد معرد المحمد معرد المحمد معرد المحمد معرد المحمد الم حديق امحممه معديته بخنيه حمولكم لحميتهم حماد حمادل. مهم احنيه احبيه المريد مهم معاد ١٠٥٠ تهم هدار « محمد فر محمد الله منهم مدر مدر مدر مدر مدر مدر محمد مدر محمد مدر محمد مدر مدر مدر مدر مدر مدر مدر م 15 حنيب معتص هم محمدة و حدل محمد محمد معتمد المرابع استدمه معوم منامرت سلم المسارة مهد حلمه وسام، من بخصب المراه مسم المراه من المراه المراع المراه المراع المراه المر سن. معنى سنم ". صب بحدمدك" بهمنه وسد دلسه عصس. " لعمة حنة محمة حنه فليعلم الله صنعة عنه عنه عنه عنه الم

a) C. AK CACO. b) C inv. ord. c) C TO CACO. d) B and C inv. ord. e) A without T. f) C CETTO. g) B and C om. h) A KORARI CLOTA. For this B reads KIDI. i) B and C inv. ord. k) B and C CO. l) A LODO. m) C adds Lodo. n) B and C add T. o) C omits this. p) C LODO. q) C adds the copula! r) Thus A B and M(artin. Journ. As. 1872, p. 459) C TO. s) B C and M LITTLE &C. t) C KOTTODOT. u) C instead of TO. v) M om. B and C LODOTODO. w) M CLIL DOLD!

حصومه مستسوله در مهم مهم مندره مندره مندره ما مهم مندره ما مندره مندره

مسلم حلا ممةهم حمله اتحسلم معلتهم هعقي.

 \overline{Z} . which suith arthogenian.

وقص محمقه معدل کیمیته هی درس دامی هیا دارد در این محمودی کیدنی فی درس محمودی کیدنی فی درس محمودی و در این درس محمودی این در در این درس محمودی این درس می درس محمودی این درس می درس محمودی این درس می درس محمودی این محمودی درس محمودی این محمودی این محمودی درس محمودی این محمودی درس محمودی این محمودی

و «الحمود الله معدنه معدنه المحمود الله المرابع المرابع المرابع معدنه معدنه معدنه معدنه معرفة المرابع مع معرفة المرابع معرفة المرابع معرفة المرابع ال

01 سعت محمله: مهم من وروساهه المعمدية معه المعافية المعتدد المعتدد المعتدد المعتدد المعتدد المعتدد المعتدد الم وروس وروس محمد المعتدد المعتد

a) C Kozini. b) C without the copula. A adds 7. c) A om. d) C reads in it. e) A and B omit. f) C inv. ord. for Kir B in. k) A inv. ord. l) B and C inv. ord. m) A inv. ord. n) B and C om. o) C inv. ord. p) B KIIIII. q) B and C om.

محل المعنوب وهدم المعتمر المعتمر المركم الم

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مسلم خر حول معدن معدنهم مقوم. و

. حمناده مراه على المقام من الله المنافعة المنا

مامتعهم خی میموسی مهد: محله و بخه و

a) C omits these words. For amla read amlas as in Ms. Mus. Brit. b) B and C add the copula. c) B Kinasa. d) B adds Lass, C Lass, but omits pr. e) B Khlhl. f) C plaks. g) C pu. h) C plaks. i) B Khuri, A Khurida! k) C omits these words. l) This is the reading of B and Journal Asiat. 1875, p. 176. A without 1. m) B Khuri. n) C om.

ور المعدم المدورة ال

ء حَمَّ. لَ. حَجَر. مِ. صَ. حَ. فَ. حَ. مَ. أَ. عَ. أَهُ.

a) A om. b) C about. c) B wis mild. d) B remaining
e) B and C without the copula. f) C om. g) B has this word twice. h) B adds
the copula. i) B without the copula, and with following 7. k) A a c c ...
l) C ~~ m) B ~~ da.7.

"عل سلم به بعنی عدم حسسه حعنه الحداد الاهار حداد مدنی مدنی مدنی مدنی مدنی مدنی مدنی ملاه مدنی مختب دوسم محمد.

espers.

24, 1 حفة عبية حنية حثنه الله (Ms. Sachau 5, fol. 9 b.) ولمندهم والماد والمراد و مطلك زعم. على معمديم زهنم. معونم مصبغم. بلبة و محلانية دوسعه حدة وحدة المنابع والمعادية والمعادية Ms. Mus. Britt.) mislan warm kurzan wale 1 ke حكرته همكية حربة نبر[ع]كععم (add. 25876, fol. 2b. والمرابع والمراب والمراب والعام والمرابع والمراب مه بندلد. حدلة حنى ستبه وسدبة ححمنكش. ممهدبة لحنب عد بهزنه بالمه فله لمسلم والعدة ممويهة فِجنهُ. ٦[٦٨]ه من (!) لم حدة مركبور. ٦ ام]مه المه و معنات مهمنی المحل ها معنات ما المعنات ا 15 مَا مُحْدَدُهُ جَمْ عَمِحُلُم وَ مُحْدِدُ مُحْدِدُ مُحْدِدُ مُحْدِدُ مُحْدِدُهُ المُحْدِدِةُ عَمِحَدُهُ مُ بسلم مللا. معنه تربح لمحمد دفعتفله بملب وخينه حلك نسب وبمسهري محمه حيد ومحمة سما المحمد وعدر المحمد والمرابع محغقلنيهم بعمقس لهد لمهميلم دلم خيرة تمت لصب

a) Ms. Mus. Britt. abibis.

حمامه حللمع جامه

7،25

معمير، حلبامعه الله عسد نع حمام، فعا

הראו מבעא.

אהבהב היש האהבת בהבא מנא הההוץ מבדבונא

حل ہمتار

mus oros i etr esse moi pas et soddint.

حجیده دنام معده بده مدیم محامه معدم معده مدیم معده معده معده معده مدیم معده مدیم معدد مدیم المدیدی ال



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